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From Keble's Lyra Innocentium.

CHRISTMAS EVE: COMPLINE.

"REJOICE IN THE LORD ALWAY."

Rejoice in God alway,
With stars in Heaven rejoice,
Ere dawn of Christ's own day
Lift up each little voice.
Look up with pure glad eye,
And count those lamps on high.
Nay, who may count them? on our gaze
They from their deeps come out in ever widening maze.

Each in his stand aloof
Prepares his keenest beam,
Upon that hovel roof,
In at that door, to stream,
Where meekly waits her time
The whole earth's Flower and Prime:
Where in few hours the Eternal One
Will make a clear new day, rising before the sun.

Rejoice in God alway,
With each green leaf rejoice,
Of berries on each spray
The brightest be your choice.
From bower and mountain lone
The autumnal hues are gone,
Yet gay shall be our Christmas wreath,
The glistening beads above, the burnished leaves beneath.

Such garland grave and fair
His Church to-day adorns.
And—mark it well—even there
He wears His crown of thorns.
Should aught profane draw near,
Full many a guardian spear
Is set around, of power to go
Deep in the reckless hand, and stay the grasping Foe.

Rejoice in God alway,
With Powers rejoice on high
Who now with glad array
Are gathering in the sky,
His cradle to attend,
And there all lowly bend.
But half so low as He hath bowed
Did never highest Angel stoop from brightest cloud.

Rejoice in God alway,
All creatures, bird and beast,
Rejoice, again I say,
His mightiest and His least;
From ox and ass that wait
Here on His poor estate,
To the four living Powers, decreed
A thousand ways at once His awful car to speed.

Rejoice in God alway:
With Saints in Paradise
Your midnight service say,
For vigil glad arise.
Even they in their calm bowers
Too tardy find the hours
Till He reveal the wondrous Birth:
How must we look and long, chained here to sin and earth!

Ye babes, to Jesus dear,
Rejoice in Him alway.
Ye whom He bade draw near,
O'er whom He loved to pray,
Wake and lift up the head
Each in his quiet bed.
Listen: His voice the night-wind brings:
He in your cradles lies, He in our carols sings.

From the Calendar.

DEVOTIONAL LITERATURE.

Mr. Editor,—The following extracts are from Dr. Pusey's "Preface" to the new translation of Horst's "Paradise of the Christian Soul," printed in the "True Catholic" for October. Coming from a deeply learned and holy man, (as all will allow, whatever may be the views concerning his faith) their testimony against the claims of the Church of Rome seems to be of some value.—Particularly does it seem valuable, as the sympathies of the author have leaned so much towards certain parts of the Roman system, and as some of his dearest friends, whom he would most dislike to censure, are now living in that communion; and more still, as we could not believe that one so situated, and in whom Divine grace has so wrought, would through fear of reproach, or through dread of suffering, or through aught else that might oppose him, shrink from adopting and openly avowing that faith which might approve itself to his mind and conscience. I would not say that hundreds and thousands would not accept of truth, if clearly made known to them, at the cost of whatever sufferings. But it is no disparagement to say that we wish to be satisfied with our own faith. We had rather believe ourselves in the truth than otherwise; particularly when we have long rested in a system, and have thought that we found comfort in it. The influence of the *feelings*, and particularly the *will*, in warping the judgment, is doubtless wonderfully subtle; and we cannot learn when it does so, nor to what degree, without the grace of God, working together with long self-examination, and much earnest, self-denying effort. Therefore it is, in part, that I attribute value to the words of such a man as Pusey against the system of the Church of Rome.

He would stop himself if he could: but in tears the words of blame come from his mouth, and he cannot help it. Such it would almost seem.—Surely there must be great and sore faults in the Mother, whom those who would so tenderly love her and bow themselves down at her feet, must yet stand out against and condemn.

The object of the author in this "Preface," is to make known his motives in editing these devotional books, and the principles which guided him in "adapting" them "to the use of English Church."

The extracts are what follows:

His standard in so doing (adapting these devotional books) was not his own, but that which the Homilies of the Church of England so often inculcate, and her great divines have followed, "what was believed and taught by the old holy fathers and most ancient learned doctors, and received by the old Primitive Church, which was most uncorrupt and pure." This the Church of England, who so often appeals to it in connection with the Word of God, certainly did not believe to be any vague uncertain rule. Nor, spurious passages apart, is it. Here, after the Word of God, and as its soundest expositors, has been, for these many years, his chief delight and study. Directed to Christian antiquity by the Church in which he was admitted to minister, in her was his soul fed as in a large pasture; in her was at rest. To her, as having the pure tradition of apostolic teaching, and, in her consentient witness, apostolic authority, he yielded his full faith. In her he was in his home. Her's was to him his native language. In her he sought all he wished to know, and in her he found it. Her thoughts, her exposition of Holy Scripture, her faith, are his. Nothing jarred there. What she said, he wished in his measure to say; what she rejected, he rejected; where she was doubtful, he was content to be doubtful with her; what she knew not as a part of the faith, he could not receive as his; where she was silent, he had no wish to pry.

Again, speaking of the definite rule which he followed, in adapting these books to the use of Churchmen, he says:

This "definite standard" was, to the editor, Catholic antiquity, regard being also had to the tone of mind of the Church in which, by the mercy of God, he has been admitted to minister. Thus, on the doctrines of post-baptismal sin, "of works worthy of repentance," on the Eucharistic Sacrifice, and the Real Presence, he was, and is, entirely persuaded that the Church of England holds all which the ancient Church held, and so he felt that he was fully borne out, and could not do otherwise than retain any language virtually the same as that which the ancient fathers had used. On the other hand, he cannot but think that, among the modern devotional writers of the Church of Rome, there is often language on this last great mystery, implying (to speak reverently) a local confinement and humiliation of Him who vouchsafes to feed us with Himself, which the "fathers" would not, certainly do not, use; and this he has omitted. Again "prayers for the departed" were retained in our first Liturgy, omitted under foreign pressure, sanctioned, even while withdrawn from our public offices, and there have ever been pious and loving minds among both our Bishops and doctors, who have openly cherished and maintained this form of Communion of Saints. Received as these prayers have been, throughout the whole Church, from the very first, and probably contained in Holy Scripture itself (2 Tim. i. 18) the editor could not but retain them wherever they occurred. On the other hand, he has, in every case, omitted all mention of the Invocation of Saints. For, however it may be explained by Roman Catholic controversialists to be no more than asking the prayers of members of Christ yet in the flesh, still in *use*, it is plainly more; for no one would ask those in the flesh to "protect us from the enemy," receive us in the hour of death, "lead us to the joy of heaven," "may thy (the blessed Virgin) abundant love cover the multitude of sins," heal my wounds, and to the mind which asketh thee, give the gift of graces, or use any of the *direct* prayers for graces which GOD alone can bestow, which are common in Roman Catholic devotions to the blessed Virgin. No one can look uncontroversially at such occasional addresses, as there are to martyrs in the fourth century, (and those chiefly prayers at their tombs through their intercession for miraculous aid of GOD,) and such books as the "Glories of Mary," "the Month of Mary," and say that the character of the modern reliance on an invocation of Saints was that of the ancient Church. No one could (it should be thought) observe how through volumes of St. Augustine or St. Chrysostom, there is no mention of any reliance except on Christ alone; and how, in modern books, St. Mary is held out as the "*refuge* of sinners," as having the "goats committed to her, as Christ the sheep," as the "throne of grace," to whom a sinner may have easier access than to Christ, and seriously say, that the ancient and modern teaching and practice, are the same. We could preach whole volumes of the sermons of St. Augustine or St Chrysostom to our people to their edification, and without offence: were a Roman Catholic to confine himself to their preaching, he would (it has been said among themselves) be regarded as "indevout towards St. Mary," as one whose religion was more of the head than of the heart. The editor, then, has not ventured even upon the outskirts of so vast a system, which, even according to the Roman Catholic testimony which he has had, does practically occasion many uninstructed minds to stop short in the mediation of St. Mary.—When Holy Scripture is not even alleged, (as no text is, or can be, quoted by Roman Catholic controversialists) and primitive antiquity is equally silent, (now that passages as to St. Mary, once attributed to St. Athanasius, St. Augustine, St. Ephrem, and St. Chrysostom, under the shadow of whose great names this system grew up, are acknowledged to be spurious,) and the language of great fathers, [as St. Cyril, of Alexandria] has to be explained away; there was no authority to which the editor dared to yield his faith.—Taught by the Church to receive that and that alone, as matter of faith, which was part of the "good deposit," "once for all committed to the saints," and which had been held "always, everywhere, and by all," he did not venture to receive what was confessedly of a more recent origin, and whose tendency seemed at variance with Holy Scripture itself. While acknowledging the "authority of the church in controversies of faith," [art. xx.] he could not understand on what ground that vast system, as to St. Mary, could be rested, except that of a new revelation. "Development" must surely apply to the expression, not to the substance of belief. It must be the bringing out in words of what was always inwardly held; the securing of the old, not the addition of anything new. However the language of the Church, on the doctrine of the Holy Trinity, may have, in time, become more fixed and definite, any one would think it an impiety to imagine that St. John and St. Peter had not received, and did not deliver, all which has ever since been believed. He "who lay on JESUS's breast," and he on whose confessions of faith the Church was built, could not be ignorant of anything belonging to that faith. Neither can it be believed that they withheld anything belonging to that faith. To imagine either, was, of old, accounted to be "subjecting CHRIST to reproach." Yet it seems inconceivable that St. Peter, St. John, and St. Paul should have believed what is now earnestly taught and believed upon authority *within* the Roman Church, as to the *present* office of the Blessed Virgin, or that believing it, they could have written as [e. g.] St. Paul wrote through the Holy Ghost in the Epistle to the Hebrews; or that, if Almighty God had willed it to be believed in the Church, it should have been so excluded from the Holy Scripture, and the doctrine itself not have appeared for centuries.

From the Southern Literary-Messenger.

THE HOMERIC QUESTION.

Few, even of the scholars in our new world, have been aware that excitement pervaded much of Europe in the earlier part of the present century, about the Homeric question. Nay, we have known some who could read Homer right fluently in the original, with a lively perception of his melody and meaning,—who yet never heard of that question in all their lives. It is therefore proper to state, that a learned and pragmatical German, hight Frederick Augustus Wolf, in the latter part of the last century, revived and dressed up in most plausible guise a crochet which earlier dreamers had started and let die—viz: that no such poet as Homer had ever lived; but that the ILLIAD and ODISSEY, instead of being written by that blind bard,—for the honor of whose nativity seven great cities contended,—were the unwritten effusions of some score of petty minstrels, who went about the country singing portions of them to their harps, and from whose lips writers took down their unjointed scraps,—polished, connected and arranged into two grand wholes, which ever since have been held the master-works of human genius.—Whether this was so,—or whether the old belief was correct, in which antiquity and ninety-nine hundreds of the moderns had concurred,—was the Homeric Question.

Strange as it may seem to unsophisticated readers, that any debate whatever could have been maintained upon such a ground. Wolf's learning and ingenuity piled up so many plausibilities in support of his theory, that some of the best minds were staggered, and many good ones convinced. Germany was agitated somewhat as the United States were by mesmerism a few years ago; and the commotion spread into France, the Low Countries, Great Britian, and other European realms. The subject called forth more pamphlets and volumes than have been written upon mesmerism, the tariff, a Bank of the United States, all put together.

Wolf's reasons may be classed under three heads: 1. Certain niceties of language, from which he inferred the union of different hands in the work,—and some hands of an age later than Homer's: 2. Traits of manners, touches of style, and tones of thought, (in the Odyssey especially) too modern for Homer: and 3. Such want of continuity, in the Illiad at least, as betokens the absence of one creative Mind. It is not our purpose to give either a more detailed statement, or a detailed refutation of these reasons. It is hardly possible, however, to forbear remarking upon the surpassing boldness of the last one. Judges of the subject, critics of the highest order—have been more nearly unanimous on no point about Homer, not even upon sublimity,—than in their admiration of the beautiful oneness which distinguishes his Iliad. The vast variety of its incidents is so naturally woven together, and so aptly conduces to the main aim of the story, that not one of them—not even of the episodes,—can be deemed an excresence. Those which do not strengthen and support the structure, give it grace and beauty. Its component parts are blocks from the same unmatched quarry, chisselled or united by the same unrivalled hand. The generic resemblance, yet boundless individual diversities among the characters, and among the images—*facies non omnibus una nec diversa tamen*, of the Nereid sisters in Ovid—prove a common parentage; as their sublime and beauteous lineaments prove that parentage to be hardly less than divine. In short, such is the unity both of plan and of workmanship in the great poem, that the German phantasy about its origin is almost as incredible as that the world was made by a fortuitous concourse of atoms.

We say no more upon the intrinsic evidences against Wolf's theory, they having been presented repeatedly to the public.* Our design is to adduce some extraneous proofs, which require no philological acumen, no depth of thought or subtilty of reasoning, to marshal or to appreciate them; and no more learning than a middling school-boy ought to have. We design to adduce notices taken of Homer and his poems, by men and writers who came so soon after his reputed date that they could not be ignorant of the real facts of the case; persons who must have known whether Homer had lived and written the greatest of known poems or not, as well as anybody now can have whether Shakspeare lived and wrote Hamlet, or not.

Let it be remembered, that no dark age came between the date of the Homeric Poems and that of the latest witnesses whom we shall cite; but that from the former to the latter time, the day-star of civilization and of letters was continually in the sky—lower and less bright, indeed, at first and at last, but always above the horizon, and always blazing with no mean glory. Let it be remembered, that from the age just after the appearance of those poems, to the age of our latest witnesses, there was a constantly increasing crowd of learned men and writers through whom a steady stream of tradition and history flowed down; making all the prominent events of the former period well known to the latter one: and that while there were contradictions and errors about minutiæ, there was no contradiction, about great occurrences. It may safely be laid down as incontestible, that where a fact, in itself no way incredible, has been agreed on by all among that crowd of writers who allude to it—that very many of them do allude to it—and that not one of the whole crowd intimates a doubt as to the fact, or seems to have heard of any one who doubted; it is to be taken as a truth. Such is the case respecting Homer, and his authorship of the Iliad and Odyssey. From the time of Lycurgus, who flourished about 100 years after Homer, to the time of Longinus, who flourished about 1100 years after him,—a period embracing all that was brightest in the literature of ancient Greece and Rome—He and his poems, and the incidents they immortalize, are mentioned by poets, critics, historians, and orators, probably a hundred times as often as any other group of literary topics; and always in a manner which betokens no more doubt of him, and his authorship, than of the world's existence. He and his works are spoken of in that matter-of-course way, in which Shakspeare, and Milton, and their works, are now spoken of among us.

We begin with the latest of our witnesses: and as the testimony of each one is given, we desire the reader to ask himself if that single testimony, timed as it is, would not suffice, if it stood alone, to prove the point in question? And whether any lights which modern times possess, when fifteen centuries more, including the long night of Gothic and monkish darkness, had swept away nearly all the monuments of ancient literature,—can be compared with the lights which Longinus had?

1. Longinus, who lived in the third century after Christ, is our most modern witness. His work on the Sublime is not now by us, and we read it many years ago, only in Smith's translation: but memory deceives us greatly, if that treatise is not, in the main, merely *a commentary upon Homer's Iliad*; defining sublimity, and illustrating it, almost throughout, by a reference to passages in that poem. If we mistake not, Longinus pays Homer the marked and refined compliment of calling him THE POET; taking it for granted that nobody could doubt who was meant by that appellation.

2. Lucian, (the greatest wag in all antiquity,) who lived in the second century, has we know not how many dialogues, in which Homer's accounts of the Heathen mythology are ridiculed. Frequently, Homer is mentioned: but when he is not, there are clear allusions to scenes or incidents in his poems. The ridicule is levelled at the fables, not at the poet.

3. Plutarch, who flourished in the first century, in many of his "Lives" mentions Homer—quotes from his poems—tells us that Lycurgus brought them into Sparta from Ionia, where (says Plutarch) they "were preserved by the posterity of Cleophilus"—in a word, in numberless places, treats Homer as "a fixed fact" in the history of Literature, and as a poet whom every one knew of.

4. Quintilian, the great critic, and writer on Eloquence, contemporary with Plutarch, does due honor to Homer. He bestows emphatic praise on the two expressive words in which Antilochus announces to Achilles the death of Patroclus—Κειται Ηατροκλος. "Dead is Patroclus!"—[Iliad 18, v. 20.]

5. Cicero's allusions to the great Poet and his works are too frequent to be detailed. We remember three of them in the essay on Old Age, alone. Cicero was murdered 43 years before the birth of Christ.

6. Horace was rather later than Cicero; dying 8 years B. C. But we named Cicero as a witness first, because we meant to quote more largely from Horace. His mentions of Homer are peculiarly numerous and striking.

In Ode 9. Book IV, he speaks of Homer as the greatest of poets—

> Non si priores Mæonius tenet
> Sedes Homerus, Pindaricæ latent, &c.

In Ode 5, Book I, by way of magnifying his friend Varius, a great contemporary poet, Horace calls him *Mæonii carminus aliti*: "a bird of the Homeric strain." This ode is almost filled with allusions to Homeric incidents.

In Ode 9, Book IV, are similar allusions.

See also distinct references to Homer's incidents or personages, in odes 8, 10, and 15, of Book I; in Ode 4, of Book II; in Ode 3, of Book III; and in Epodes 13, and 17.

In Satire 10, of Book I, v. 52, he says:

> Tu nil in magno doctus reprendis Homero?
> [GREAT Homer.]

In Epistle 19, of Book 1, ridiculing the notion of Cratinus and other poets, that no mere water-drinker could write long-lived poetry,—Horace says they even made out Homer a toper:

> Laudibus arguitur vini vinosus Homerus.

In Epist. 1, of Book II, in some avowedly hyperbolical praise of Ennius, Horace caps the climax by calling him *another Homer*; as extravagant flatterers now-a-days call the objects of their sycophancy second Washingtons:

> Ennius et sapiens, et fortis, et alter Homerus.

He begins Epist. 2, of Book I, by mentioning the WRITER, (not *writers*) of the Trojan war in a very marked manner:

> Trojani bel li *scriptorem*, maxime Lolli,
> Dum tu declamas Romæ, Præneste relegi:

anb then follows a detail of Homer's excellences.

The Art of Poetry abounds in reference to Homer, indeed, makes his two great poems the chief text from which lessons in The Art are drawn. We quote some of those references:

> Res gestæ regumque ducumque et tristia bella,
> Quo scribi possent numero, monstravit Homerus.—*v.* 73.

Homer's character of Achilles alluded to, if not quoted, v. 120, &c.

Id v. 130, he speaks of the Iliad *as one:*

> Rectiris *Iliacum carmen* diducis in actus,
> Quam si proferres ignota indictaque primus.

The beginning of the Odyssey is quoted as masterly—v. 141, with the preface.

> Quanto rectius hic, qui nil molitur inepte, &c.

Then see the remarkable praise of Homer which follows.

Again, v. 359:

> Indignor, quandoque bonus dormitat Homerus.

After doing honor to some older bards (v, 391 to 400,) Horace says,

> Post hos insignis Homerus, Tyrtœusque, &c., 401-2.

Now Horace flourished about 850 years after Homer; 1800 years nearer to him than Wolf did; and, as we said before, when no dark ages had intervened to destroy, or confuse, the records of the past.

7. Moschus lived 156, or according to some, 270 years before B. C. In his exquisite elegy on the death of Bion, the pastoral poet, who, like Homer, was said to have been born on the river Meles, in Ionia,—he thus commemorates Homer: [We give a very poor English translation, in mercy to the printer, who might be overtasked by so much Greek;]

> "To thee, most sweetly purling of waters, this is a second grief; this, oh Meles, is a new sorrow! Formerly your Homer died; that sweet mouth-piece of Casliope; and you, they say, mourned your illustrious son with many murmuring waters, and filled all the sea with your voice. Now, again, you weep for another son, and are dissolved in * * * * * * a new grief. Both were dear to the fountains. The one drank of Hypocrene; the other of Arethusa. The former sang of the fair daughter of Tyndarus, and the mighty son of Thetis, and Menelaus Atrides; The latter sang not of wars, or tears, but of Pan," &c.

8. Every school-boy knows that Alexander the Great, who flourished about 325 years B. C., had his military spirit nourished and inflamed by studying the character and exploits of Achilles, in the Iliad; that he made Homer his *vade mecum* in his Persian campaigns, and honored him by carrying his Iliad in the precious casket taken from Darius, in which that monarch had carried his most costly jewels.

Alexander gave perhaps a still higher tribute to Homer, when speaking of an encomiast of his own, (Chœribus) he said he would rather be the Thersites of Homer, than the Achilles of Charibus.

9. Aristotle, Alexander's preceptor and senior, in countless passages, talks of Homer as a poet, about whose genuineness there was no doubt in any mind; nay, like Cicero and Longinus, makes him the Model Poet of the world. Aristotle was about 500 years after Homer: and was confessedly the most well-informed man, if not the most comprehensive genius, of all antiquity.

10. Herodotus, who read his history at the Olympic Games 444 years B. C., says, "Homer and Hesiod lived about 400 years ago; not more," &c. [Dr. Gillies, from whom I wrote this scrap about Herodotus, thinks him a century out in his estimate of Homer's date; which Dr. G. places earlier.]

11. Alcibiades, that spoiled child of Athens, and pet of Socrates, entered a school one day when he was a lad in his teens, and asked the teacher for one of Homer's works. The pedagogue answered that he had nothing of Homer's. Upon which Alcibiades boxed his ears! Possibly, some tipsy English lord (a marquis of Waterford, or Lord Byron—or even Brinsley Sheridan) might so resent a schoolmaster's not having Shakspeare. And we have often been tempted thus to punish literary people who have not the Spectator. But such a thing could happen only in regard to an author who was "foremost in the first rank of greatness." Alcibiades died 404 years B. C., and about 450 years after Homer.

12. Anacreon has several Homeric allusions. We remember only his

> Δοτε μοι λυρην 'Ομηρου,
> Φονιης ανευθε χορδης.

Magnificently expanded by Moore,

> "Give me the harp of epic song
> Which Homer's finger thrilled along;
> But tear away the sanguine string,
> For war is not the theme I sing!"

Anacreon flourished 500 years B. C., and 350 or 400 after Homer.

13. Solon, who lived about 600 B. C., is admitted (with Pisistratus) to have restored or improved the current edition of the Illiad and Odissey; into which it was natural that corruptions may have crept, as they were recited through the country by those travelling minstrels, whom Wolf & Co. have exalted into the authors of the strains they spoiled. That neither Solon nor Pisistratus found the Poems wholly unarranged and disjointed, is certain: for,

14. Lycurgus, who flourished, as some say 850, but others more probably 776 years B. C., and only 100 after Homer, and collected his works in Ionia, and carried them into Peloponnesus—in an embodied form, as we understand.—Neither in the accounts which we have of what Lyourgus did, nor of what Solon did with Homer, however, is there the slightest hint of any divided or disputed authorship. Homer, and his Iliad, and his Odissey are alone spoken of.

We close our proofs here. And surely we have adduced enough. Whoever is not satisfied by these would not believe, though one arose from the dead. An English Prelate some time ago, by way of banter upon sceptics about the Bible, wrote a pamphlet happily ironical, entitled "Historic Doubts respecting the Existence of Napoleon Bonaparte." It seems to us no exaggeration to say, that it is just as rational to doubt the existence of Napoleon, as in the face of all the published evidences intrinsic and extrinsic, to doubt that (excepting perhaps emendations too trivial to be thought of,) Homer, and Homer alone, was the author of the Illiad and Odissey. That such a doubt has been raised, and diffused among sound intellects, is a signal proof of both the ingenuity, and the ductility, of the human mind: and is a powerful plea for tolerance of dissent; since it shows that strong understandings may honestly differ about questions apparently the most clear. It is one of ten thousand proofs that, *out of mathematics*, there is no proposition whatsoever, on which a difference of opinion is just cause for anger, or for calling names.

From the U. S. [Roman] Catholic Magazine.

DEATH-BED OF TOM PAINE—1809.

A short time before Paine died, I was sent for by him. He was prompted to this by a poor [R.] Catholic woman, who went to see him in his sickness; and who told him among other things, that, in his wretched condition, if any body could do him good, it would be a Roman Catholic priest. This woman was an American convert (formerly a Shaking Quakeress) whom I had received into the church but a few weeks before. She was the bearer of this message to me from Paine. I stated this circumstance to F. Kohlmann, at breakfast, and requested him to accompany me. After some solicitation on my part, he agreed to do so, at which I was greatly rejoiced, because I was at the time quite young and inexperienced in the ministry, and was glad to have his assistance, as I knew, from the great reputation of Paine, that I should have to do with one of the most impious as well as infamous of men.

We shortly after set out for the house, at Greenwich, were Paine lodged, and on the way agreed on a mode of proceeding with him.

We arrived at the house; a decent-looking elderly woman (probably his house-keeper) came to the door, and inquired whether we were the [R.] Catholic Priests; "for," said she, "Mr. Paine has been so much annoyed of late by other denominations calling upon him, that he has left express orders with me to admit no one to-day but the clergymen of the [R.] Catholic Church." Upon assuring her that we were [R.] Catholic clergymen, she opened the door and showed us into the parlor. She then left the room, and shortly after returned to inform us that Paine was asleep, and at the same time expressed a wish that we would not disturb him, "for," said she, "he is always in a bad humor when roused out of his sleep; 'tis better we wait a little till he be awake." We accordingly sat down, and resolved to wait a more favorable moment. "Gentlemen," said the lady, after having taken her seat also, "I really wish you may succeed with Mr. Paine, for he is laboring under great distress of mind ever since he was informed by his physicians that he cannot possibly live, and must die shortly. He sent for you to-day, because he was told that if any one could do him good, you might. Possibly he may think you know of some remedy which his physicians are ignorant of. He is truly to be pitied. His cries, when he is left alone, are heart-rending. 'O Lord help me!' he will exclaim during his paroxysm of distress; 'God help me!—Jesus Christ help me!' repeating the same expressions without the least variation, in a tone of voice that would alarm the house. Sometimes he will say, 'Oh God! what have I done to suffer so much?' Then shortly after—'But there is no God:' And again, a little after—'Yet if there should be, what would become of me hereafter?' Thus he will continue for some time, when on a sudden he will scream as if in terror and agony, and call out for me by name. On one of these occasions, which are very frequent, I went to him and inquired what he wanted. 'Stay with me,' he replied, 'for God's sake, for I cannot bear to be left alone.' I then observed that I could not always be with him, as I had much to attend to in the house. 'Then,' said he, 'send even a child to stay with me, for it is a hell to be alone.' I never saw," she concluded, "a more unhappy, a more forsaken man: it seems he cannot reconcile himself to die."

Such was the conversation of the woman who had received us, and who probably had been employed to nurse and take care of him during his illness. She was a Protestant, yet seemed very desirous that we should afford him some relief in his state of abandonment, bordering on complete despair. Having remained thus some time in the parlor, we at length heard a noise in the adjoining passageway, which induced us to believe that Mr. Paine, who was sick in that room, had awoke. We accordingly proposed to proceed thither which was assented to by the woman; and she opened the door for us. On entering we found him just getting out of his slumber. A more wretched being in appearance I never before beheld. He was lying in a bed sufficiently decent of itself, but at present besmeared with filth: his look was that of a man greatly tortured in mind; his eyes haggard, his countenance forbidding, and his whole appearance that of one whose better days have been but one continued scene of debauch. His only nourishment at this time, as we were informed, was nothing more than milk punch, in which he indulged to the full extent of his weak state. He had partaken undoubtedly but very recently of it, as the sides and corners of his mouth exhibited very unequivocal traces of it, as well as of blood which had also followed in the track, and left its mark on the pillow. His face, to a certain extent had also been besmeared with it. The head of his bed was against the side of the room through which the door opened. F. Kohlmann having entered first took a seat on the side near the foot of his bed. I took my seat on the same side nearer the head. Thus, in the posture which Paine lay, his eyes could easily bear on F. Kohlmann, but not on me easily, without turning his head.

As soon as we had seated ourselves, F. Kohlmann in a very mild tone of voice, informed him that we were [R.] Catholic priests, and were come, on his invitation to see him. Paine made no reply. After a short pause F. Kohlmann proceeded thus, addressing himself to Paine in the French language, thinking that as Paine had been to France, he was probably acquainted with that language, (which was not the fact,) and might understand better what he said, as he had at that time a greater facility, and could express his thoughts better in it than in the English.

"Mons. Paine, j'ai lu votre livre intitule, *L'age de la Raicon*, ou vous avez attaque l'ecriture sainte avec une violence, sans bornes, et d'autres de vos ecrits publies en France, et je suis persuade que"—Paine here interrupted him abruptly, and in a sharp tone of voice ordering him to speak English thus:—"Speak English, man, speak English." F. Kohlmann without showing the least embarrassment, resumed his discourse, and expressed himself heartily as follows, after his interruption, in English: "I have read your book entitled the Age of Reason, as well as your other writings against the Christian religion, and am at a loss to imagine how a man of your good sense could have employed his talents in attempting to undermine what, to say nothing of its divine establishment, the wisdom of ages has deemed most conducive to the happiness of man. The Christian religion, sir——"

"That's enough, sir, that's enough," said Paine, again interrupting him: "I see what you would be about; I wish to hear no more from you, sir. My mind is made up on that subject. I look upon the whole of the Christian scheme to be a tissue of absurdities and lies, and Jesus Christ to be nothing more than a cunning knave and imposter."

F. Kohlmann here attempted to speak again, when Paine, with a lowering countenance, ordered him instantly to be silent, and trouble him no more. 'I have told you already that I wish to hear nothing more from you.'

"The Bible, sir," said F. Kohlmann, still attempting to speak, "is a sacred and Divine book, which has stood the test and the criticism of abler pens than yours; pens which have made at least some show of argument, and——"

"Your Bible," returned Paine, "contains nothing but fables; and I have proved it to a demontion."

All this time I looked on the monster with pity mingled with indignation at his blasphemies. I felt a degree of horror at thinking that in a very short time he would be cited to appear before the tribunal of his God, whom he so shockingly blasphemed, with all his sins upon him. Seeing that F. Kohlmann had completely failed in making any impression upon him, and that Paine would listen to nothing that came from him, nor would even suffer him to speak, I finally concluded to try what effect I might have. I accordingly commenced with observing: "Mr. Paine, you will certainly allow there exists a God, and that this God cannot be indifferent to the conduct and acsions of his creatures." "I will allow nothing, sir," he hastily replied; "I shall make no concessions." "Well, sir, if you will listen calmly for one moment," said I, "I will prove to you that there is such a being! and I will demonstrate from His very nature that he cannot be an idle spectator of our conduct." "Sir, I wish to hear nothing you have to say; I see your object, gentlemen, is to trouble me; I wish you to leave the room." This he spoke in an exceedingly angry tone, so much so that he foamed at the mouth. "Mr. Paine," I continued, "I assure you our object in coming hither was purely to do you good. We had no other motive We had been given to understand that you wished to see us, and we are come accordingly, because it is a principle with us never to refuse our services to a dying man asking for them. But for this we should not have come, for we never obtrude upon any individual."

Paine, on hearing this, seemed to relax a little; in a milder tone of voice than he had hitherto used, he replied: "You can do me no good now—it is too late. I have tried different physicians, and their remedies have all failed. I have nothing now to expect" (this he spoke with a sigh) "but a speedy dissolution. My physicians have, indeed, told me as much." "You have misunderstood me," said I immediately to him. "We are not come to prescribe any remedies for your bodily complaints; we only come to make you an offer of our ministry for the good of your immortal soul, which is in great danger of being forever cast off by the Almighty, on account of your sins; and especially for the crime of having vilified and rejected His word, and uttered blasphemies against His Son." Paine, on hearing this, was roused into a fury; he gritted his teeth, twisted and turned himself several times in his bed, uttering all the while the bitterest imprecations. I firmly believe such was the rage in which he was at this time, that if he had a pistol, he would have shot one of us; for he conducted more like a madman than a rational creature. "Begone," says he, "and trouble me no more. I was in peace," he continued, "till you came." "We know better than that," replied F. Kohlmann: "we know that you cannot be in peace—there can be no peace for the wicked. God has said it." "Away with you, and your God too; leave the room instantly," he exclaimed: "all that you have uttered are lies—filthy lies; and if I had a little more time I would prove it, as I did about your imposter, Jesus Christ." "Monster," exclaimed F. Kohlmann, in a burst of zeal, "you will have no more time. Your hour has arrived. Think rather of the awful account you have already to render, and implore pardon of God: provoke no longer His just indignation upon your head." Paine here ordered us again to retire, in the highest pitch of his voice, and seemed a very maniac with rage and madness. "Let us go," said I to F. Kohlmann, "we have nothing more to be done here. He seems to be entirely abandoned by God; further words are lost upon him."

Upon this we both withdrew from the room, and left the unfortuate man to his thoughts. I never, before or since, beheld a more hardened wretch.

This, you may rely upon it, is a faithful and correct account of the transaction. I remain your affectionate brother,

(Signed)
† BENEDICT, *Bp. of Boston.*

From the Toronto Church.

THE WEST INDIAN COLONIES.

The accounts which we are now receiving from every quarter, of the disastrous condition of the West Indian Islands, tend to confirm our worst fears for the ultimate safety of these once splendid dependencies of the British Crown. The cry is re-echoed every where, without contradiction, that they are absolutely ruined; and as it is not to be supposed that Britain will recede from her present legislative position, we must confess our inability to believe that Free Trade, as carried out by the Government, can do otherwise than precipitate the evils which the Colonies foresaw and predicted would result from the measure. Evils which would completely annihilate those means, without which it is impossible for the cultivator and manufacturer of sugar to carry on his operations, viz., the confidence and assistance of the merchant.

When the British nation determined that the institution of slavery should no longer be tolerated in our dependencies, the West Indian Colonists sought not to obstruct the scheme of African Emancipation. On the contrary, they have done every thing in their power to render the success of the measure as perfect and complete as possible. We may appeal to all, in any way conversant with the subject, as to the truth of this averment. Never was a revolution of corresponding magnitude effected with so little disturbance to a community, and from which all those antagonistic feelings, which are so inherent to party, so speedily subsided. Ireland has for a much longer period enjoyed Roman Catholic Emancipation,—does she exhibit such a picture of harmonious intercourse between her opposing parties, as do the white classes in the West Indies and their colored brethren, the late slave population? We grant that the disturbance in the relations between master and servant, consequent on negro emancipation, did, in some of the islands, produce a serious interruption to that regular and constant supply of labor which is so essential to the cultivation of the cane. The laborers, wishing to exercise their newly acquired privileges, took possession of unoccupied land, and cultivated it on their own account. This was a natural, though, to both interests, an injurious act, because the laborer engaged in the cultivation of garden patches, which merely sufficed for his own maintainance, abstracted from the staple cultivation that labor by which, and by which alone, wealth and prosperity could be brought to the country in general, —thus importing into the West Indies some of those social evils which have proved such a bane to Ireland. In Barbadoes, where there was no unoccupied land, a very different state of things existed. There labor was plentiful and the people fully employed; and notwithstanding that a circle of dry years visited it after the passing of the Emancipation Bill, the quantity of sugar exported was not less than in corresponding circles under the system of slavery. Last year, being the first bountiful year of season, with which the island had been blessed, Barbadoes exported thirty-four thousand hogsheads of sugar, being a quantity considerably greater than it had ever done under the institution of bondage.

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* Blackwood, (we think for October, November, and December, 1841,) battles at great length and with Christopher North's usual drollery, for Homer's identity with the old blind bard. A recent number is said to have done the same. The Richmond Whig, lately contained an editorial which said more in one quarter of a column, and said it better, than all the three long articles in Blackwood, against the Wolfian theory. It was a most spirited and forcible statement of the intrinsic proofs, which we but glance at.

Had, then, the British Government and people been perfectly consistent in their moral and religious antipathy to slavery, surely they would have adopted such measures, as would have secured the success of Emancipation. It was their plain and imperative duty to have given every discouragement to the products of slave labor, which designing speculators may have designed to introduce into the market; or, at all events, they were bound to have continued their protection to a people upon whom they were experimenting, and to have refrained from commencing the working of a more hazardous problem, ere the success of the first had been solved. It was declared by the late Premier, that it was the wish of her Majesty's Government to consider the Colonies as integral portions of the Kingdom. By this he was understood to mean, that each party should enjoy reciprocal advantages, each party ministering to, and receiving corresponding benefits from, the whole connected body. This announcement of England's parental desire to strengthen her rule of Government for the Colonies, was received with the most lively satisfaction; and, abiding in faith, the Colonists were content to fight through their temporary difficulties, and to wait for that season of prosperity which they fondly looked for.

Suddenly, however, and with scarce any preparation, they are summoned to undergo a new experiment. They are unexpectedly called upon to enter into a contest with that very element which England had ejected from her social existence, because she felt its blighting influence, and was satisfied of its moral wrongs. In subjecting her Colonies to competition with slavery, the British Government has been guilty (we speak after due deliberation) not only of a shameful breach of faith, but of moral dishonesty. These unhappy Colonies are to minister to the wishes and desires of England, they must enter into the grand experiment of free trade, but only so far as serves the purposes of the English people. They must not look for any share of the advantages which by remote possibility may accrue from that measure. The West Indian, by a cruel and suicidal policy, is denied the right of manufacturing his own cane juice into a refined sugar, because a certain class in London, Liverpool, and Bristol may thereby be injured. The British merchant must have employment for his vessels, and therefore the West Indian must not dream of freighting American or any other foreign bottoms, although by so doing he would save one half of what he disburses in freight. In like manner he cannot obtain a market for his spirits, because the British distiller must be protected at all hazards, which are the advantages which free trade holds out to the British West Indian Colonies. Such the crooked policy of Great Britain towards these her loyal and exemplary subjects. A policy which we may say has ended in their total and complete destruction: and in riveting on the wrists of the slave those shackles which Britain gloried in having struck from the limbs of her own bondsmen.

How can the West Indian planter stand erect under such a complicated pressure of discouragements? In the first place he is forbid competition with the English refiner, and compelled to enter the lists with the slave producer. Again, the slave holder is permitted to transmit his products to Britain in vessels built by slaves—manned by slaves—and owned by slave proprietors—whilst the colonist must transmit his produce to the British market in vessels manned by freemen, who consequently cannot take it at a price by any means as reasonable as the former. Strange as this statement may appear to many of our readers, it is nevertheless undoubtedly true. Ships manned by slaves are constantly trading to England; and not only are the bondsmen narrowly watched while the vessel is in port, but they are nominally articled in so strict and stringent a manner, that escape from their owners is almost a matter of impossibility.

From private sources we learn that the work of destruction and desolation is rapidly going on in Jamaica. In that island FIFTEEN ESTATES HAVE BEEN ABANDONED DURING THE LAST SIX MONTHS, besides several previously given up. And in other islands parties are inspecting their properties with the view of determining whether it be profitable any longer to continue the working of them. Every expedient has been tried to render the cultivation of the cane by implemental labor as profitable as possible, but beyond a certain point they cannot aspire; and do as they may, the sugar manufactured by slaves must be cheaper than that produced by free men, unless indeed where the population is so dense as to compel labor at diminished prices, or leave starvation as the alternative.

In whatever light we view the ruin of the West India Colonies, the picture is a sad and a most dismal one. Who can refrain from sympathising with a body of once opulent proprietors, lured on to their destruction by a too confiding dependence on the promised protection of the Mother Country. But above all, we shudder to contemplate the probable effect which that ruin will produce upon the negro. The white man may escape to America with the remnant which he can haply glean from the wreck of his property. But the poor negro must remain, and remain to degenerate into the hideous barbarism of St. Domingo. It was the settled and oft-repeated conviction of a highly educated and intelligent gentleman of their own race, who long and ably conducted one of the leading journals of the Tropics, that no greater curse could befal his black brethren, than the withdrawal of the whites from among them. He regards their departure as the signal for the return of the negro to barbarism, anarchy, and superstition. Where, let us ask, is money to be obtained to carry on the social and moral improvements necessary, as regards both civilization and religion? How is the Church to be supported? How are the schools to be carried on? How are the magistracy and the other legal tribunals to be kept up? In a word, where are the means to come from to antagonize that relapse into a degraded and barbarous state which is natural to man when left without these accessory laws of control, and the presence of which is so essential to civilization?

It is not to be wondered at that, in these circumstances, the Kingston Chamber of Commerce should speak out, as they have lately done in the following emphatic terms:

"That this Chamber views with alarm the commerce of the country daily dwindling into insignificance. Confidence is shaken to its very centre; and it is but too plain to perceive that our most respectable citizens (forseeing, no doubt, worse evils to come, and no energy exerted to avert them) are leaving the country with the little they have saved from the wreck of their affairs. Estates are fast becoming abandoned. Poverty stares us in the face wherever we go. The expenses of living are enormous, and taxation is unbearable."

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For the Churchman.

Mr. Editor,—Words, of course, derive all their importance from being signs of ideas. The connection between the two has, in but very few instances, any foundation in nature. It is merely arbitrary, or rather conventional. Where common cousent has attached certain meanings to words, it cannot but lead to perplexity and misunderstanding for *individuals* to set up their judgments in opposition. Sound rules for determining this consent are presented in the proper derivation of words, and in the established usage of standard writers. When bodies of men recognize any particular writings or documents as of authority, the meaning which these establish should control the use of words by the individuals composing those bodies respectively, in all matters connected with such relationship. Hence Christians should carefully adhere, in the use of theological and ecclesiastical terms, to the authority of the Bible, and of other standards of the Church. It requires but a partial knowledge of religious history, to satisfy us that very serious errors in doctrine and practice, have arisen, and been widely disseminated, and rendered deeply injurious, by the violation or neglect of this principle. Many corroborating instances of this might be cited. A popular misapplication of the term CATHOLIC, is the point now immediately in view.

This term is derived from two Greek words, which signify *of the whole.* From its etymology, therefore, we gather that its evident meaning is *universal.* It no where occurs in the text of Scripture. The word translated "*at all,*" in Acts iv. 18, is from the same original, and obviously conveys the idea of *universal* restriction.

The Epistles of St. James, St. Peter, St. John, and St. Jude are termed in their titles *Catholic*, or, as it is in our translation, *General* Epistles.* The learned differ in assigning the cause of this. One opinion is, that as (with the exception of the short Epistles of St. John) they were not addressed to particular individuals or sections of the Church, but to all Christians every where, they were therefore termed Catholic. Others think that as, of these seven Epistles, not written by St. Paul, the first of St. Peter and the first of St. John, were from the first *universally* received as canonical, and partial doubts were, for a time, entertained of the others, those two were then, for distinction sake, termed Catholic; the name being afterwards applied to the others also, when all doubts respecting them had been removed, and their authenticity and canonicalness were universally admtted.

Where the word occurs in the Liturgy, there can be no doubt of its being used only in this sense of *universal.* In the Apostles' Creed, we profess belief in "the Holy Catholic Church;" and in the Nicene, in "one Catholic and Apostolic Church." In the visitation of the sick, the minister prays for "all present at the visitation," that they may die "in the communion of the Catholic Church." In the "Prayer for all conditions of Men," the expression, "We pray for" the "Holy Church universal," is inserted as equivalent to the expression in the same prayer in the English Liturgy, "We pray for the good estate of the Catholic Church;" which latter is of course, synonymous with The "Holy Church Universal," and "The Universal Church," in the Litany, and the prayer for the Church Militant, and "The Holy Church throughout all the world," in the Te Deum, in both liturgies. They refer to the body described in the nineteenth Article of Religion,—"the visible Church of Christ"—as "a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." This again, the church more particularly defines by saying, in the twenty-third Article, that "it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments, before he be called and sent to execute the same, by men who have public authority given unto them in the congregation," (or church,) "to call and send ministers into the Lord's vineyard;" and still more particularly, by enacting, in the preface to her Ordinal, that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon," (that is, one who may lawfully "take upon him the office of public preaching, or ministering the sacraments,") "or suffered to execute any of the said functions, except he hath had episcopal consecration or ordination."

Such then, according to our standards, is "the visible Church of Christ," in other words, "the Universal Church," "the Catholic Church," "the Holy Church throughout all the world."

A very prevalent misunderstanding, however, of the word Catholic, makes it convey an idea very different from that authorized by the Church. It is thus especially applied to but one, and that a very corrupt, portion of the christian world. Respecting the *claim* to this put forth by that particular communion, the charity which hopeth all things, of course requires that it have credit for honesty and sincerity in its professed conviction that others have forfeited their title to the epithet Catholic. The *sanctioning*, however, *of that claim*, so generally granted by others, is a very different thing. It is doing injustice to the cause of Christ, by virtually allowing that but one section of His followers, and that one, which has essentially departed from the purity and integrity of His religion, compose, his *whole* (*Catholic*) Church. It is doing injustice to those who have thrown off the corruptions of the Church of Rome, by virtually admitting that they *thus* severed themselves from the Holy Catholic Church. It is doing injustice to our own Church by encouraging a use of the term Catholic, which subjects her standards to misapprehension and perversion. Instances are by no means wanting of her use of that term being jesuitically distorted by papists into an admission of their claims; and of this circumstance giving pain to well meaning people among ourselves, who connect it with the wrong use of the term so inconsistently abetted even by sound Catholics.

The religious denomination which assumes the epithet Catholic, as peculiarly *its* own, should, as but a *portion* of professing christians, and especially in consideration of its anti-christian corruptions of the Catholic faith, be distinguished only by titles arising out of its *peculiarities:* as the *Church of Rome*, the *Roman Church*, or *Romanists*, as designating the local centre of its influence and authority; or the *Papal Church*, or *Papists*, as indicative of the constitution of its ministry, and thus upon the same footing with *Episcopal*, *Presbyterian*, and *Congregational*, and their corresponding nouns.

The expression *Roman Catholic* implies a contradiction, by characterizing that sect as both local and universal. This appears very palpable if we change the expression to the synonymous one *Roman Universal.* If it be said that the expression may be regarded as elliptical, meaning the *Roman branch of the Universal Church*, it is still liable to serious objection, by still conceding the term Catholic to this one denomination, as exclusively its own; for few think of saying *English Catholic*, *Scotch Catholic*, *American Catholic*, *Swedish Catholic*, &c. Until the Roman Church will do this, she cannot claim of us to call her Roman Catholic; nor can we do so consistently with *our* just claims.

Very allowable qualified meanings of the term Catholic are found in its application to opinions or usages which have always existed in the Catholic Church, or are consistent with its fundamental principles; and to persons who remain faithful to such principles.

There are other sectarian names which, on similar grounds, ought not to be sanctioned. To mention two or three instances: The people called *Unitarians* ought not to expect the term to be applied to them by Trinitarians, because it implies that the former are peculiarly believers in the Divine Unity. Until they adopt some name which does not imply censure upon others, they should be content to be known by the names of their great masters Arius and Socinus; and some of them, in reference to *their* developments of uncatholic principles, should be termed rationalists, deists, and Pantheists.—*Friend* is a title which should not be conceded to any one sect, because it implies their peculiar possession of the moral and christian virtue expressed by the term, and which is binding on all the disciples of Christ.—*Baptist*, as implying peculiarly correct views of the sacrament of baptism, involves a concession of this point, by those who sanction its use, as the particular designation of any sect which claims it. As opposed to infant baptism, such sects have been properly called Antipado-baptists; and as repeating the form of baptism in the case of converts who have received infant baptism, or baptism by affusion or sprinkling, the original term Ana-baptists is properly applicable to them.—It need hardly be added that the assumption by a somewhat numerous sect, as their peculiar designation, of the term *Christain* (generally, it is believed, pronounced with the first *i* long) ought not to receive the encouragement of the members of the Church, by their consenting to apply it to them.

B. T. O.

For the Churchman.

Mr. Editor,—The following lines were written by a young lady of the Diocese of Western New York, since deceased, which, if they please you, you are permitted to insert in your valuable paper:

TO BISHOP B. T. ONDERDONK.

Thou art not fallen, tho' the hand
  Of cruel men assail thee now,
And madly strive to affix the blame
  Of infamy upon thy brow.

Erect and firm I see thee stand,
  As in thy mighty manhood's pride,
I bow'd beneath thy hallow'd hand
  Before the holy altar's side.

Thou art not fallen, thy honored name
  Thy faithful friends hold pure and bright,
And *know* thee, tho' the world may blame,
  Unswerving in the cause of right.

Yon stately tree uplifts its form,
  With trunk erect, and branches spread,
So calmly wilt thou meet the storm
  That's hurled around thy honor'd head.

Thou art not fallen, mighty chief,
  We held thee reverend before,
Thou art not fallen, in thy grief
  We yield thee love and reverence more.

In memory of thy well-earned name
  We bow before the chastening rod,
Though earth may *never* clear thy fame,
  There's justice at the bar of God.

A. W. B.

Mr. Editor,—The sentiments contained in these few lines are found in the breast of many a faithful friend of Bishop Onderdonk. His friends feel that he is no stranger to suffering, for the cause of Christ and his Church, which he has so nobly espoused. And they rejoice to see that under the pressure of his great afflictions, he bows with meek submission, and says, "Thy will, O Lord, be done." Like his Divine Master he is patient under his severe trials, and yields to the dispensation, while he adores the dispenser. The grace of God has become a spring of consolation and enjoyment, and his heart is animated and warm with divine love, and expands in contemplation of Him he loves and with whom he has to do.

He imitates the example of his Saviour whose heart dilated with the expression of the same affection for his enemies as for his friends, when he said, "Father, forgive them; for they know not what they do." "False witnesses rose up against him, and laid to his charge things that he knew not."

The Bishop's friends love to contemplate with what zeal, fidelity, and great success he devoted himself to the cause of Christ, and wisely guided his faithful flock towards the celestial hills. In this season of his great trials he draws consolation by reviewing the mercies of God, and anticipates the glorious promise of the life which is to come.

His friends rejoice to know that the envenomed shafts of malice cannot detract from a character so pure, and so lovely, and as long as he possesses that singleness of mind, and purity of heart, and love to God—so long will his friends love and reverence him, and they ardently desire to see him restored and again resume his duties.

Nov. 16th, 1847. M. B.

THE CHURCHMAN.

NEW-YORK SATURDAY, DEC. 4, 1847.

☞ Until further notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

NOTICE TO SUBSCRIBERS.

As the year is rapidly drawing to a close, we would respectfully request those of our subscribers who are in arrears, to remit their dues to this office by mail, at the expense of the Churchman. Most of the bills have been forwarded, and immediate attention to the same by our friends will greatly oblige us.

Agents of the paper, having funds in their hands, are requested to forward the same without delay.

The Report of the Committee of the House of Bishops, to whom was referred the memorial of Bishop Onderdonk, has been published in several of the city papers, and will be expected to appear in the Churchman. For reasons which will be presently manifest, we ask our readers, before they look at the Report again, to peruse the letter which the Bishop sent to the House of Bishops, and the memorial. The former is as follows:

"'To the Right Reverend the Bishops of the Protestant Episcopal Church in the United States of America, their suffering brother, the Bishop of New York, respectfully and earnestly tenders this his request, that they will, by such act as may seem to them right and proper, open the way for his relief from the operation of the sentence of suspension from the ministry, passed upon him by a portion of their body, forming an Ecclesiastical Court, in the city of New York, in January, 1845.

"'I make this request, brethren, with an ardent desire again to serve our Master in the functions of our holy office. Severely as I have been afflicted I humbly hope that by the overruling providence and grace of God, the period, now nearly three years, of my present heavy trial, has not been, and will not be, without a blessing. In a state of almost entire seclusion from the world, I have earnestly endeavored, in reliance on the Holy Ghost, and with constant praayer for His influences, to keep a perpetual guard over my heart, to detect its evil tendencies, to discover, for greater future watchfulness, wherein these have led me astray, and to cultivate the spirit of humble penitence, meek submission, and evangelical faith, devotion, and charity. I trust I am not presumptuous in hoping that hence, as well as from the sacred studies and meditations to which I have applied myself, God will graciously allow fruit to grow, both in my personal devotion to a godly life, and in earnest and faithful pastoral labor, should I, in His merciful providence, again be permitted to minister among his people.

"'Praying that the Lord will so incline your hearts, and direct your counsels, in a matter fraught to me with such deep and painful solicitude, and such momentous interest, as will most accord with His glory and your duty,

I am, Brethren, yours, in the bonds of Christian respect and love,

BENJ. T. ONDERDONK.

"'NEW YORK, October 6, 1847.'

We cannot conceive anything more beautiful, more touching, more truly worthy of a Christian and Christian minister. It is all redolent of penitence, faith and devotion.

We beg the reader to peruse also the Bishop's memorial to the General Convention:

"'To the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church, in the United States of America, in General Convention assembled, the undersigned, the Bishop of the Diocese of New York, respectfully presents this memorial.

"'It is known to your venerable body that your memorialist was, on the third day of January, in the year 1845, declared by a Court of Bishops, organiznd under a Canon of the General Convention, and holding its sessions in the city of New York, to be suspended from all episcopal and ministerial functions; as appears by the printed record of the Proceedings of said Court, to which (the same having been published, and extensively circulated,) your memorialist respectfully refers your venerable body for the details of his trial by the said Court.

"'Firmly persuaded that the sentence then passed on him, was not justified by the laws of the Church, and that the privations and sufferings to which he has been and is thereby subjected, are at variance with principles which lie at the foundation of the rights and liberties of American citizens, and with those which, by the Protestant reformation, effected the deliverance of both Clergy and Laity from the tyranny of unjust and anomalous judicial proceedings; your memorialist appeals for relief to your venerable body, as representing the wisdom, righteousness, and authority of the Church which has constituted it, as well for remedy of illegal proceedings, had under the supposed sanction of its laws, as for providing just and wholesome legislation.

"'Without adverting to other existing grounds for relief, but specifying one which concerns the future as well as the past, and the Church, and every Bishop and Minister of the Church, as much as it does himself, and which has equal substance and validity in every supposable state of facts; your memorialist objects to the said sentence, which is suspension, without any period or condition of limitation, as follows:—

"'Our Canons clearly distinguish between suspension and deposition. The former, therefore, cannot be justly so regarded, or inflicted, as to be rendered practically the same with the latter, in points in which, according to the established meaning of words, there is between them an essential difference. Functions, powers, or rights, personal or official, cannot be *destroyed* by the same law which *only suspends* them. When the thirty-ninth Canon of the General Convention of 1832, declares, "no degraded Minister" (or, which the Canon makes the same thing, no deposed Minister,) "shall be restored to the ministry," it inflicts an awful extremity of punishment and suffering on a particularly defined class of persons, which no man, or body of men, has, without express permission of law, a right to inflict on any other class of persons. Suspension cannot deprive a minister of a claim to restoration, except upon the principle which would subject the kind and degree of judicial punishment, without restraint of law, to the will and discretion of a Court. Hence your memorialist argues, that if there is no power appointed by law to terminate a sentence of suspension, and if there is no general law regulating the term of suspensions, and if such sentence, passed by any Court, does not contain within itself provision for its termination, either at a prescribed time, or on prescribed conditions, it is passed contrary to law and equity, or at least, *in independence of law*; either of which must be considered as rendering it null and void; while its tendency cannot but be to tyranny and oppression.

"'Your memorialist, therefore, respectfully pleads, that he is now suffering under the shame and reproach, and under the manifold privations and afflictions, of an illegal sentence, passed upon him by a Court constituted under the authority of your venerable body; and that, in the absence of any canonically appointed Court of Appeals, he has an equitable claim upon the supreme council of the American Church, for redress of the grievous injury and wrong thus done unto him.

"'In respectfully calling the attention of your venerable body to this subject, your memorialist will not pretend to independence of the personal considerations connected with himself individually, with his domestic and social relations, and with the happiness he has experienced in many years of honest and cordial efforts to be faithful and useful in the several grades of the Christian ministry.

"'Still deeper, however, he trusts, is the solicitude with which the occasion fills him for the cause of truth and justice, and for the Christian reputation and interests of our portion of the Church of Christ. Other branches of that Church, and the world, will now have an opportunity of judging of our character for deference to law and order, and for equitable regard to the rights and liberties of all sorts and conditions of men in our communion. Nor, in judging of this, will they forget our peculiar responsibility as a *Protestant* branch of the Church, and one established amidst the free institutions, and the just and equal laws, of the North American Republic.

"'Your memorialist confidently trusts that he will be understood to raise no question respecting his Right Reverend Brethren who pronounced sentence upon him, excepting in regard to their *judgments*. These, it is well known, are often erroneous, in entire consistency with general intelligence, and with purity and uprightness of motive and intent. The questioning of the legality or equity of judicial proceedings and decisions, he regards as the sacred right of every Christian freeman; which, when exercised respectfully and courteously, cannot be justly impeached on the ground of any of its personal relations and bearings. Its exercise in the present instance, your memorialist regards as an indispensable requirement of a conscientious sense of what is just and right. It is a duty, in the honest discharge of which, in the fear of God, he throws himself upon the Christian principles and feelings of your venerable body.

"'That in this, and all other matters that may come before you, you may be guided by the HOLY SPIRIT of wisdom, understanding, counsel, and the fear of God, your memorialist devoutly prays.

BENJ. T. ONDERDONK.

"'NEW YORK, October 11, 1847.'"

It may be that our partiality deceives us, but after a careful perusal of this document, we cannot but think that it is above just exception, and that its temper must commend it to the approbation even of such ingenuous minds as do not acquiesce in the correctness of its arguments. It brings no accusation against the court, the law, or the witnesses, which have been instrumental in putting the Bishop in his present position. It breathes not a word of censure against the canon under which he was tried, or the Bishops who took part in the trial. It says not a word of the *ex post facto* operation of the canon, and makes no allusion to the agencies under which the trial is well understood to have been got up. Never, we believe, did man write under circumstances which invited more various and more severe censure, and yet not a word of censure has escaped from his pen. It is a fair, manly, respectful argument, confined to the single point of the illegality of sentence, and evincing even on this point an earnest solicitude to be understood as questioning neither the intelligence, nor the piety and charity of the court, but only its *judgment* in the particular matter at issue. "Your memorialist," it says, "confidently trusts that he will be understood to raise no question respecting his Right Rev. Brethren who pronounced sentence upon him, except in regard to their *judgments*. These, it is well known, are often erroneous in entire consistency with general intelligence, and with purity and uprightness of motive and intent."

And now let the reader peruse the Report of the Committee to whom the Memorial was referred:

IN THE HOUSE OF BISHOPS, October 28, 1847.—The committee to which were referred the letter and memorial of the Right Rev. Benjamin T. Onderdonk, D.D., beg leave to report that they have taken those documents under their most serious and deliberate consideration, and have come to the following conclusions:

The application of the memorialist to be relieved from the sentence of the Ecclesiastical Court, by which he stands suspended, without limitation, from the office of the episcopate and the ministry, cannot be favorably regarded by your committee, for several reasons.

First, because the memorialist, once convicted on unimpeached and ample testimony, of the charge of immorality, can hardly hope to exercise again his high and holy office, to the honor of God and the edifying of the Church, in the face of the same community.

The office of a Bishop was conferred upon the memorialist, not for his sake, but for the benefit of the Church; and therefore it is not for his sake, but for the welfare of the Church, that the exercise of it should ever be committed to him again.

Your committee do not maintain the impossibility of his restoration, nor deny that he may hereafter satisfy the Church of the strength of his claims; but they do not conceive that it would be consistent with the high and solemn responsibility of the episcopal character, for the Bishops to entertain the application of the memorialist, until he can lay before them the most ample and satisfactory testimonials.

Secondly: While your committee do not perceive that the repentance and reformation of the memorialist would of themselves entitle him to be restored to the full exercise of his episcopal functions, and his charge of the diocese; yet they are bound in candor further to say, that he does not stand in the position of a penitent. So far from this is the fact, that he has chosen in his memorial to be an accuser of the law, of the court, and of the witnesses; and instead of confessing his faults, and professing repentance for them, he assumes the character of an injured man, and claims the remission of his sentence as a matter of right.

Such being the ground on which the memorialist has chosen to rest his application, it is manifest that the House of Bishops could not grant it without incurring the reproach either of admitting the justice of his complaint, or of shrinking from the defence of the truth, through the force of clamor. If they were capable of deserving either of these imputations, they would show themselves unworthy of the confidence of the Church, and altogether unfit to guard the holy administration of its discipline, which is committed to their care.

But in none of the censures of the memorialist can your committee concur. As to the canon of 1844, under which he was tried and condemned, the main principle that a Bishop might be presented by any three Bishops, as well as by his own convention, was introduced nine years before.

The constitution of the Church was altered in order to admit the change, and the first canon in which the principle was embodied was passed in 1841, with the most entire unanimity. The House of Clerical and Lay Deputies, in 1844, made no alteration in that principle, but only supplied the details which many conceived to be necessary to its practical operation. And the canon passed by them was approved in the House of Bishops by the memorialist himself, and met with no opposition from any quarter.

And on the trial of the memorialist under that canon, not one word was said by him, or his able counsel, about its supposed unconstitutionality, nor about its *ex post facto* operation. Neither was there the slightest exception taken, or attempted to be taken, against any of the Bishops that composed the court. Neither was there any assault upon the character of the witnesses, nor any attempt to impeach their reputation for veracity.

Neither, after the verdict of "guilty" was declared, and the Respondent was called upon to assign his reasons why sentence should not be pronounced, did he suggest a word against the canon, or against the legality of the whole proceeding; nor did he even ask for a new trial, or review, as he manifestly should and would have done, if he or his counsel supposed that injustice had been done him.

The sentence which followed was pronounced by nine of the court, while the other eight voted for his degradation. And of the validity and effect of that sentence, your committee cannot have a moment's doubt. It stands, and must stand, in full force, until it is remitted by the competent authority. But while your committee sustain the proposition that the remission of that sentence is a possible event, in contemplation of law, they deem it but justice to the memorialist and to the Diocese of New York, to add that they consider the probability of its occurrence so slender and remote as scarcely to afford a reasonable basis for future action.

In conclusion, your committee respectfully recommend the adoption of the following resolution:

Resolved, That the memorialist have leave to withdraw his letter and memorial.

All which is respectfully submitted.

T. C. BROWNELL,
JOHN H. HOPKINS,
J. P. K. HENSHAW,
G. W. FREEMAN.

House of Bishops, Oct. 27, 1847.

The undersigned, without taking part in the argument of the committee, concurs in the resolution presented.

S. A. MCCOSKRY.

The above resolution was adopted by the House, the reported entered upon the minutes, and a copy ordered to be sent to Bishop Onderdonk.

This Report, it will be seen, charges Bishop Onderdonk, in words, with being, *in his memorial, an accuser of the law, of the court, and of the witnesses.*—Where is the proof of this charge? There is not a syllable of the kind in the memorial. As to the law, indeed, how can he be an accuser of it, who appeals to it, and asks to have judgment conformable to it? And as to the court and the witnesses, they may have been accused by the public, by the Church, and by their own consciences, but most certainly they have not been accused in the memorial of Bishop Onderdonk.

The Report then adds, "In none of the censures of the memorialist can your Committee concur," and having thus represented the memorial as containing "censures," it proceeds to particularize and examine them as if they were contained in the memorial, while in fact the memorial contains nothing of the sort. A more extraordinary proceeding we never knew. The Committee had a memorial referred to them which they profess to consider; and yet without assigning a solitary reason against the illegality of the sentence under the canon, the only point which the memorial affirms, they make it the occasion to vindicate themselves from certain pretended "censures" of which the memorial says nothing. Where has the memorialist censured the canon for its unconstitutionality? or for its *ex post facto* operation? or for its allowing a Bishop to be presented by any three Bishops? Where has he censured any Bishop or Bishops for taking part in the proceedings of the court? Where has he censured the witnesses by making an "assault on their character," or by an "attempt to impeach their reputation for veracity?" That such censures have been made is true enough, and that the committee felt their force is but too evident from the very feeble attempt they have made to answer them. But can any thing be more unjust and ungenerous than for this committee to take advantage of their position to hold up B'p Onderdonk to public odium as the author of these censures, when he is as innocent of them as the dumb sheep before his shearers?

The plain truth is, that the Report of the Committee is directed to the Churchman and its editor, for no where else are these "censures" to be found, and in this light the Report will be a proper subject of review, when the Journal of the House of Bishops shall have been published. At present we wish to call attention to the manifest injustice of fixing the blame of these accusations and censures on Bishop Onderdonk, who has not uttered one of them.

But the most painfully astonishing part of this most extraordinary document, is that in which the committee deny to Bishop Onderdonk, in the very face of his own meek profession to the contrary, the character of a penitent. "He does not stand in the position of a penitent!" Let the reader compare with these words of the committee the Bishop's own declaration that *in a state of almost entire seclusion from the world, he has earnestly edeavored, in reliance on the Holy Ghost, and with constant prayer for its influences, to keep a perpetual guard over his heart, to detect its evil tendencies, to discover for greater future watchfulness, wherein they have led me astray, and to cultivate the spirit of humble penitence, meek submission, and evangelical faith and devotion.* Of a document which denies the author of these words the position of a penitent, we shall only say that that if it breathes the spirit of the Gospel of Christ, we have yet to hear what the Gospel is.

True, Bishop Onderdonk has not confessed himself guilty of the particular acts charged on him by his Presenters, and of immorality and impurity as found by the court. But when a most respectable minority of the court declared at the time their total dissent from the majority; when appeal has been made to the Church at large, and the public, and followed by a like division of opinion; and when after three years spent in seclusion and the most exemplary devotion, Bishop Onderdonk most solemnly declares that he has earnestly endeavored during all this time to cultivate the spirit of humble penitence, did the Gospel of Christ require this committee to repel him, with the rude declaration that he is not a penitent, and thus, by manifest implication, to declare their own triumphant majority infallible in judgment, and their prostrate brother a hypocrite at heart?

The truth of Bishop Onderdonk's plea of not guilty gains strength, and must continue to gain strength by time. Every new contumely heaped upon him makes him a brighter example of Christian humility and sincerity. The six Bishops also, who found him innocent, have done nothing to impair confidence in their original judgments, which are more and more commending themselves to the approbation of the Church. Can we say as much of the majority? To say nothing of past developments, what proof does the above report furnish of sound and impartial judgment on the part of its signers?

The following article appears, under the head of communications, in the Protestant Churchman of last week.

"Our differences with the Church of Rome are not in regard to the essentials of the Christian faith."—*N. Y. Churchman, Nov. 27.*

Is it not an essential of the Christian faith, that there is ONE Mediator between God and men?

And does not the church of Rome have faith in many Mediators?

Is it not an essential of the Christian faith, that the God we worship will have no other Gods?

And does not the church of Rome bow down and worship before graven images?

Is it not an essential of the Christian faith, that lost sinners are saved by grace?

And does not the church of Rome hold that they are also saved by the fires of Purgatory?

Is it not an essential of the Christian faith, that the gift of pardoning grace cannot be purchased with money?

And does not the church of Rome openly sell the pardon of sins for current money?

"The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Relics, and also the Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God." —*22d Art. of Relig.*

Jeroboam did not mean to be understood to deny the Lord Jehovah, when he set up the calves in Bethel and Dan; yet both Judah and Judah's God testified to the essential difference in the faith of Samaria and Jerusalem. Let no mistaken zeal for "*the Catholic Church*" mislead any churchman to count the errors of the church of Rome among the things not essential. The King of Babylon acknowledged the God of Israel, and made "a decree that every people, nation, and language which speak any thing amiss against the God of" the Jews, "shall be cut in pieces, and their houses shall be made a dung-hill;" and the Pope is certainly erring in the true faith much less than Nebuchadnezzar; at the same time, it is a bold and dangerous, and a delusive theory to say, "Our differences with the church of Rome are not in regard to the essentials of the Christian faith."

In this connection it is proper to notice that among the points of agreement enumerated in the Churchman, between ours and the Romish church, this is one, viz. "that the eucharist is a true and proper sacrifice, offered to the Father, for the remembrance of the sacrifice of the death of Christ."

Doubtless in the sense understood by the Churchman, this is correct; but is it correct in the sense understood by the Romanists? Is it in the sense understood by nine-tenths of those who read the English language?

It is mistaken guile, which is meant to win the church of Rome, and only deceives him that uses it. Rome and the world very well know that in the sacrifice of the Mass the church of Rome pretend to offer flesh and blood not only "for a remembrance of the sacrifice of the death of Christ," but an absolute propitiatory sacrifice of Christ for the remission of sins, both of the living and the dead;—aye, and that they will not set about it without the stipulated reward—they will not make the sacrifice without the hire of the Mystery is paid in cash! And, therefore, to say that the Anglo-Saxon and Roman churches agree in the true and proper sacrifice of the eucharist, is a gross libel on the judgment of the Anglo-Saxon and Romish races—although it is not meant so, neither is it so understood by the N. Y. Churchman.

What renders the matter still more objectionable, is, that when the accord with Rome has been published, the N. Y. Churchman proceeds to charge those who have left the English communion with denying the eucharistic sacrifice;—thus making an effort, as it were, to be held a good Roman Catholic, in the doctrine of the eucharist, which is the mass, both among Papists and Protestants. It is not to be wondered at that many Protestants are deceived by this course, and hold the N. Y. Churchman for what it seems to them to be; but the Romanists are not deceived—they understand the subject better, and may be quoted here in what they say of Dr. Pusey himself: "Disclaiming the rights of private judgment, and advocating the divine authority of the church—yet he stands alone against mankind"—against Protestants, against Romanists, and against the common sense of the English communion.

In a country jealous of its liberties, whose fields, ballot-boxes, pulpits, and presses, are open to the approaches of Rome; in a time when just alarm is felt at the progress of Romanism, both in political and religious circles, it ill becomes any minister of the English communion to give the Gospel trumpet an uncertain sound, as if there is no essential difference between the English church and the church of Rome. But our enemies say it, and so does the N. Y. Churchman.

We will reprint the offending sentence, precisely as it appeared in the Churchman of Nov. 27, only italicising that portion of it which the Protestant Churchman has omitted:

"Our differences with the Church of Rome are not in regard to the essentials of the Christian faith; *the errors which we charge upon its members may by consequence prove subversive of fundamental doctrines, but they do not expressly deny them.*"

The Protestant Churchman, it will be seen, does not specify any one essential of the Christian faith which the Church of Rome denies, but he charges that Church with errors which may, *by consequence*, prove subversive of fundamental doctrines but which do not *expressly* deny them.

Thus he says that is "an essential of the Christian faith that there is [but] one Mediator between GOD and man." He does not pretend, however, that Romanists *expressly* deny this article, but he charges them with an error, viz: that of many mediators, which may, *by consequence*, be subversive of it; a consequence which Romanists disclaim.

Again, he assumes it to be an essential of the Christian faith that GOD alone, to the exclusion of other gods, "is the object of worship." He does not pretend that Romanists *expressly* deny this fundamental doctrine, but he points to a practical error, viz: the bowing down and worshipping before graven images, which may *by consequence*, be subversive of it; a consequence which Romanists disclaim.

Again, he says that it is an essential of the Christian faith that "lost sinners are saved by grace." He does not pretend that Romanists *expressly* deny this fundamental doctrine, but he alleges a Roman error, viz: the fires of purgatory, which may, *by consequence*, be subversive of it; a consequence which Romanists disclaim.

The affirmative of his fourth interrogatory declares that the Roman Church makes it an essential of the Christian faith. that *pardoning grace can be purchased for money.* He does not pretend, however, that the Church of Rome *expressly* affirms this doctrine, but he makes the affirmative to be a *consequence* of its alleged rule of the pardon of sins for current money; a consequence which Romanists will disclaim by denying the allegation on which it is founded.

For aught then that the Protestant Churchman has shown to the contrary, we might have rested in the simple affirmation that "our differences with the Church of Rome are not in regard to the essentials of the Christian faith." But we did not rest here; for we were not insensible to the fact that that Church had superadded to the essentials of faith doctrines and usages which were not only erroneous in themselves, but which by their consequences in reason, and by their tendency in practice, were inconsistent with those essentials, and intercepted their legitimate and salutary effect on the heart and life; and, therefore, we added in the same sentence, "the errors which we charge upon its members may, by consequence, be subversive of fundamental doctrines, but they do not expressly deny them." Now why has the Protestant Churchman quoted a part of our sentence and represented it to his readers as the whole? Why has he mutilated the sentence by cutting off the latter clause which was evidently added for the purpose of guarding against those injurious inferences which he has industriously led others to draw from the former clause? Whatever his reason may have been, we hold one thing for certain, which is, that if he had not mutilated the sentence, no intelligent reader would have taken from it the impression which he has tried to make it convey.

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* This remark applies, as it respects the second and third Epistles of St. John, only to the Greek title; the word General has been omitted in our translation.

As to the Protestant Churchman's curious effort, in the latter part of his remarks, to make us out a Protestant of the same complexion with himself, and "those who have left the English Communion," we have only to say that while we decline the intended compliment, we thank him for having in this instance correctly quoted our language; for however he may have overlooked the force of the words *true and proper*, as applied to the eucharistic sacrifice, it is not likely that the same oversight has been made by any intelligent reader of his remarks.

The Western Episcopalian, (Ohio,) the official organ of the Bishop, having given a synopsis of the proceedings of the Gen. Convention, comments as follows:—

"By this course of proceedings on the part of the House of Deputies the entire responsibility in reference to the case of Bishop B. T. Onderdonk was thrown upon the House of Bishops, while the diocese of New York obtained no relief whatever, but was left, if possible, in a worse condition than if was before the action of the Convention. For that Convention has refused to declare the Episcopate of New York vacant, has refused to grant the diocese leave to elect a Bishop, who, in the event of Bishop Onderdonk's restoration, might become his assistant and successor, and has further refused to allow the Convention of New York any voice in reference to the question of the restoration to jurisdiction of their suspended Bishop. By this course of action the position of Bishop Onderdonk in relation to the diocese of New York is changed, as it seems to us, much for the better. The General Convention has virtually, and in effect, declared that the Episcopate of New York is not vacant; that Bishop Onderdonk is still its lawful, although suspended, Bishop, and that the diocese has no right to elect either a successor, or one who in the event of his restoration, shall become his assistant. If then, he is the lawful Bishop of the diocese, and his jurisdiction was not forfeited by the sentence of the ecclesiastical court which suspended him for an indefinite period from the exercise of all the functions of the sacred ministry, he undoubtedly has, as it seems to us, a clear right to his salary as the incumbent, and the diocese of New York may not withhold from him any part thereof, except what he may please to relinquish in order to defray the expense of the performance of episcopal acts by the Bishop of another diocese. He may either remain in his present condition until a majority of the House of Bishops shall restore him to the exercise of his ministry, or he shall be removed by the hand of death. Or he may dictate to his diocese the terms upon which he will consent to resign his jurisdiction.

We give in our poetical corner, this week, one of Keble's pieces appropriate to the season, taken from the last work, "Lyra Innocentium, or thoughts in verse on Christian children, their Ways and Privileges." From some cause,—partly we presume from a misapprehension of the character of the work, as if it were a child's book,—this admirable volume has not attained a wide circulation. Many of the constant readers of the "Christian Year" are strangers to it. They are not aware how much they lose by not making this volume one of their familiar friends. We shall take occasion to refer to it again, simply adding now that the Christian Remembrancer, in the last number, speaks of it as "a treasury of beautiful thoughts on children and their ways,—the latest gift of a poet to whom his generation already owes so much."

A better gift-book it will not be easy to find.

☞ We must beg the favor of our publishing friends of a week's delay in the notice of their favors this week. Among them is "The Gem of the Season," from Leavitt, Trow & Co., two valuable additions to Wiley & Putnam's Library of Choice Reading, and some smaller works from Harper & Brothers and Appleton.

The article on "Sacraments," from the Charleston Gospel Messenger, in the Churchman of Nov. 27., was not original, but selected, it is believed, from Rev. Mr. Grisley.

☞ We have had the pleasure to receive from the Rev. Dr. H. M. Mason, the following corrected copy of his speech at the late General Convention:

"The Rev. Dr. Henry Mason said he would not occupy the attention of the house, the longer in reality, by professions that the occupancy was not to be long. The principles he was about to present, and on which he should act, were of the broadest consequence; but he should endeavor to concentrate them, and with brevity, upon the question now before the house.

When sacerdotal power was conveyed by our Lord to his apostles, and their successors forever, the Church which was to be the field of their authority, was not apportioned among the individuals of the apostolic college. The apostolate, or as we now speak, the Episcopate, was in the nature of a coparcenary, a tenure by which many, whatever be their number, constitute but one heir. A Bishop, therefore, as he is a Bishop, does not by virtue of his consecration become the Bishop of any part of the Church of Christ, and of no other part. A special part of the coparcenary is by human regulation assigned him, into which he carries whatever he has received by consecration, but not so as to cause his interest in the whole and each part to cease. By divine right he has interest in the whole episcopate, and in every part into which that episcopate, for local convenience, has become in the formation of dioceses divided. He cannot divest himself of that interest, though without prejudice to the canonical rights of other Bishops in their dioceses. This position is not to be proved, but may be assumed as undeniable by the members of this General Convention.—But what follows?

One of the offices of a Bishop is to sit as a judge in the Church of God, "ye shall sit on thrones judging." Such is the fiat of the divine law. But by a principle of equity to which all human law is correspondent, Bishops are to be judged by their peers, by those who are Bishops in the Church of God. The conclusion is unavoidable that in the Church existing in any nation, the Bishops existing in that nation are, by divine right, and in consequence of the episcopate being as a coparcenary, a perpetual court for the trial of offences of whatever kind committed by any of their own order. Rules and regulations may be formed for the conduct of such trial, but to try, to acquit, to condemn, with a plenary power amenable only to God, belongs by divine right to that court. If there be power to judge, there must be some court where it shall be plenary, and if plenary it is from God from whom all plenary power is derived. The power of indefinite suspension is involved in the idea of plenary power.

But that such plenary power exists in the body of Bishops is apparent, not only from divine commission, but from the universal history of the Church. 'Till the forged decretals appeared, the cases of delinquent Bishops were tried and adjudged in provincial councils. In cases relating whether to doctrines or morals, a court of Bishops sentenced the offender to such punishment as the nature of the offence seemed in their judgement to require. The punishment inflicted on the clergy were of various kinds. Sometimes they were deprived, as excommunicate, of even the privilege of lay communion, sometimes of their revenues and not of their office, sometimes of both, and sometimes they were suspended for a fixed period, and sometimes they were degraded or deordained. The sentence of degradation in the earlier ages was in fact an indefinite suspension, because the individuals upon whom the sentence was passed were in many cases restored; but since, in such a case, there was ordinarily no hope of restoration, other terms were soon introduced to secure greater accuracy. Suspension was the term employed, when no time was assigned for restoration, that is, it signified what in the modern sense indefinite suspension signifies; but when the time was fixed for restoration the individual was said to be sequestered.

Indeed, in the nature of things, 't cannot be otherwise than that, supposing the episcopate a coparcenary, and the Bishops in a nation a perpetual court, indefinite suspension, a suspension which leaves it in their power to restore the offender without affixing the precise time, is a part of the inherent power of those bishops. An individual of the episcopal body is tried by his peers. The offence is not such as to induce the sentence cutting off all hope of restoration. On the other hand, it is not such as that a fixed time, a specified limit to the punishment can be assigned: and why? So long as the court believe their own sentence just, a restoration, by every rule of Christian morals, must in their minds depend in part upon repentance and even confessions of repentance by the offender. Can they speak of a specific time for restoration, the repentance and confession being wanting to the guilty, whether in reality or not, certainly in their estimation? Must the court fix the time for being restored, there yet being wanted the qualification to be restored? From these premises the conclusion is hazarded, that indefinite suspension must always be a punishment which Bishops, as a perpetual court, are competent to inflict according to the nature of the case before them; and it will follow as a corollary that no law of theirs on the subject can be an ex post facto law.

Much has been said on a kindred topic in the house, drawn from writers known as canonists. With these writers Dr. Mason said he was not unfamiliar. According to the times in which they wrote, their language varied, and they employed terms in different senses. But by none of these writers, he would venture to assert, was indefinite suspension held to be an illegal punishment. Of Beveredge, who indeed was properly no canonist, the speaker felt more confident to make the same assertion, having translated for the public that writer's notes, and all the apostolical canons on which he commented. In passing, it may be said that the identity of episcopal jurisdiction and orders has always been the position of your own Church, while the attempt to separate them belonged to the Church of Rome. On this topic the speaker said it would be impertinent in him to enlarge. If he had proved anything, it would follow that if indefinite suspension was by divine right a valid sentence, whatever application it had to orders it had also to jurisdiction. The one must always share the fate of the other.

For the Churchman.

Reverend and dear Sir,—In reading the preface to "A Memoir of the Rev. Henry Francis Cary, M. A.," I have been much impressed with the truth of the following. It shows that *human nature* is always the same:—

"It usually happens, too, that those who have filled more prominent stations, and have continued uniformly upright, seeking (as it may be) their country's good in singleness of heart, *have their best deeds misrepresented, and motives attributed to them which their purer minds* would have disdained to own. Whence it comes to pass that *men's virtues are, by the malignity of party, distorted into vices.*

"Some, who strongly differ in opinion from others whose lives have been passed without blemish, will unknown, perhaps, to themselves, *seek for, or fancy they discover faults, even vices, that have no existence whatever, save in their own perverse imaginations, which know not how to tolerate any deviation from a class of principles which they have adopted as vital and irrefragible truths.*"

In the above I think I can see the reason of the deep-rooted prejudice existing in the minds of many "who profess and call themselves Christians," towards our beloved Diocesan. May they all "be led into the way of truth."

W. B.

PAPAL RESCRIPT.—The Pope's edict which has given the *quietus* to Sir Robert Peel's College Bill, which was designed to propitiate the Roman Catholic's of Ireland, expresses some sound principles, according to the editor of the Tablet, as follows:

"1. That genuine education is not filling the mind with facts, but *training*.

2. That all sound training must have religion for its basis.

3. That the only training which a *Catholic* parent can accept for his child must have the *Catholic* religion for its basis.

4. That in Colleges organized by a Protestant Government, provided with teachers of all religions, and expressly adapted for pupils of all religions, there can be no Catholic training."—*The Presbyterian.*

DOMESTIC INTELLIGENCE.

One of the victims of the recent epidemic at Mobile, was the Rev. Francis Priolean Lee, rector of Christ Church, in that city. We had hoped that, ere this, a proper obituary notice would have appeared in our columns, from the hand of one more competent than ourselves to sketch his character, and record those Christian virtues which shed peculiar brightness over the closing years of his life and ministry. It was our lot to be intimately associated with Mr. Lee, during his whole course of study and preparation for the sacred ministry, in the General Theological Seminary. His talents commanded the respect and admiration of his instructors and fellow students, and gave high promise of usefulness to the Church, while his frank, manly, generous disposition, sanctified, deep, but unaffected piety, won and retained for him the unqualified confidence and warm affection of his friends. Although, through the whole course of his ministry, he had proved himself an active and zealous servant of Christ, in the great work which His Church had been commissioned to perform, his faithfulness and self-devotion were most conspicuous in the last years of his life. On his removal to Mobile, the influence of his piety, energy, and eloquence, were distinctly felt in a larger sphere of labor than any to which he had hitherto been called. He was appointed, we believe, as one of the delegates from the diocese of Alabama to the late General Convention, and was only prevented from attending it by the determination not to desert his post during the fatal epidemic which prevailed in his parish, and to which he fell a victim on the 11th of September, at the age of thirty-three. "He died," says a cotemporary journal, quoted in the Churchman, "as he had lived, faithfully discharging the duties of a zealous and devoted pastor. While visiting the sick, and imparting the consolations of religion to the dying, he himself contracted the fatal disease which terminated his useful life; thus, in the midst of his pious and self-sacrificing labors, he fell a martyr, as did his Divine Master, to the good of others. "Let me die the death of the righteous, and let my last end be like his."

Faith lifts the tearful eye from the grave that contains his dust, to those heavenly regions where the faithful rest in glory. "Blessed are the dead who die in the Lord."—*Prot. Church.*

FALLACIOUS ESTIMATE CORRECTED.

Mr. Editor,—I have seen in your paper, extracted from the Episcopal Rocorder, a statement of the *average annual interest* taken by the members of each diocese in the cause of missions, which statement was obtained by dividing the *amount* contributed by each diocese, in 1847, to the board of mission, by the *number* of communicants reported to the General Convention in 1844.

In the statement, the Diocese of Western New York is put down as contributing 23 cents for each communicant to the cause of missions annually.

Now I ask that the facts may be fairly stated in your paper, and in the Recorder, in order to show the true interest of the diocese in the cause of missions.

Sum contributed to the Board of Missions,	$1,442 64
Sum contributed to the Missions of the Diocese as reported to the Convention in 1847, as per Journal,	4,835 91
Making for Missions,	$6,278 55

Which sum divided by the number of communicants reported in 1844, will give $1 16, that is, *one dollar and sixteen cents* instead of 23 cents, for each communicant, as showing the interest of the diocese in missions.

The diocese of Western New York has maintained as missionary laborers, from August, 1846, to August, 1847, *forty-six missionaries* for longer or shorter periods, unaided by the Board of Missions, to which Board the diocese has also given $1,442 64.

Besides the one hundred missionaries of the General Board, there are in the United States two hundred and fifty diocesan missionaries unaided by the Board.

These facts are necessary to a right view of the Church's missions.—*Cor. Gospel Messenger.*

CITY MISSION.

We have received the Annual Report of the Rev. Mr. Wells, Missionary to the poor and minister of St. Stephens' Free Chapel in this city. It is an interesting document, and we doubt not that it will be read with much satisfaction by the friends of the mission. We have room only for the following extracts, which will serve to give our readers a view of the labors of the missionary,—the mode of his operations and the success which has attended his efforts.—*Christian Witness.*

To the Subscribers to the Episcopal City Mission, and the Contributors for the relief of the Poor.

This Report is the closing act of the fourth year of my Mission to the Poor. I commence with the statistical account of my year's acts.

For the past year I have performed 703 regular and appointed services of the Church, besides 56 by my hired substitute, during my absence and indisposition; on which occasions, I have preached 180 sermons, and my brethren have kindly preached 13 for me. I have also held 14 other religious meetings; administered the Holy Communion 20 times; baptized 66, (1 adult); have had 33 confirmed; have buried 43; married 16; and catechized 'openly in the Church' 12 times.

In consequence of indisposition, my visits among the poor have been only a trifle over 1100; at 104 of which I had prayers.*

I have expended, for the relief of the poor, $2835 25, on 2430 occasions.

* * *

It will be perceived, from the foregoing, that I have paid out somewhat more than I received; or rather, I have, from my own purse, and by borrowing for the Poor's purse, made up the deficiency, which would leave the balance expended above the receipts, $1128 49.

I wish here to correct two mistakes. From remarks which have been made, some persons appear to suppose that I receive, or in some way possess, moneys by which to relieve the distressed, beyond what appears from my Report. I therefore say, with perfect simplicity, that my salary of $800, and such little marriage presents as poor people make when they are too proud to be married for nothing, as some are, make up, with the donations acknowledged, all such means. Beyond this, I have nothing, unless I can earn it by extra labor. It is true that money is frequently sent to me, as if for *my own use*, $20, $50, or $100 at a time; but I never, in any one instance, so appropriated a dollar or a cent. It is all entered in the foregoing account.

It is also said, that when I need money, I have only to send to some of you, and I am supplied. Such ideas are not only untrue, but are injurious to the Mission. You will bear me witness to the truth of what I say. I have never so sent for, nor requested, a single dollar. My only asking for assistance has been through my Reports, or the newspapers. I know that you are sufficiently troubled with such applications, (not that I suppose you give too much,) and I would not add to your vexations. And as 'God loveth a cheerful giver,' I state to you my case, and trust to your kind hearts and true consciences, with God's blessing, to plead for me.

Such being the case, you will perceive my present need, especially as, of the balance against the charity account, $450 is borrowed money. Think not, I pray you, that I obtain money *easily*, though I do *freely*.

* * *

On the 3d day of August, I opened St. Stephen's Parish School, for the benefit of the children of St. Stephen's Congregation. This may be thought altogether unnecessary, and a useless expense. I am aware that we have schools sufficiently good, and of the highest order for intellectual culture. I am aware also that this intellectual culture is considered the great thing in education. If any be so far behind this 'enlightened age' as to dare to object to this opinion, his mouth is at once stopped with 'knowledge is power;'—not seeming to consider that that *power* may be to cause evil as well as good:—aye, and will, too, always, unless the mind which acquires it is fortified with, and regulated by, religious principles. Religion, in our schools must be eschewed. Free schools, in a free country, must be free from religion. The important principle of our constitutions, that all religions shall be tolerated equally, has, by the jealousy of each sect, been pushed so far, that the practical result of the principle—ALL *religious sects are tolerated*—is, NO *religious sects are recognized.* And thus, lest there should be in the body politic one drop too much of Puritan blood or Catholic blood: of Calvinistic or Arminian; of Congregational or Hierarchical blood, the system of religious depletion has been so faithfully pursued, that it is quite questionable whether there is left one drop of the blood of Christ's Body in the body politic. It seems to be generally admitted, that all things which are national must be also, at least negatively, infidel. In public schools, therefore, religion must not be recognized. Perhaps this is an evil which cannot, at present, be remedied. One thing is quite certain, that, if fault there be in this subject, it is not the fault of the teachers. I shall never forget a remark of the late Dr. Channing, when we were conversing on this lamentable neglect of moral and religious education. He thought the fault was in the parents—that they did not wish their children to be religiously educated, or that they desired their intellectual and literary education supremely. 'When a parent,' said Dr. C., 'places his child with an instructor, and he is asked, what do you wish him fitted for? whatever the parent might reply about good principles, morality and religion, the amount of the whole would generally be—*fit him to rise in the world* by the shortest way possible.' I quote his words exactly.

Now it is to remedy this evil in education, that I have opened this school—a school in which the solemn pledges made to God respecting the children may be redeemed—a school in which religion shall be the *first* thing of importance rather than the *last* and the *least* and the Bible shall stand first on the shelf of the classics,—a school in which religious recitations, instead of being crowded into a corner, or excluded altogether, shall take the first rank—in which we may say with sincerity, because we say it in actions, 'seek first the kingdom of God'—'the fear of the Lord is the beginning of wisdom'—in which we educate for Earth, by educating *truly* for Heaven—in which, while we would be second to none in intellectual and literary attainments, they and all else shall be subordinate to, and minister to, religion. Is it said—no, I think sensible men would be ashamed to say it—but is it *thought* that these things are the business of Sundays and Sunday Schools? If so, I only answer, suppose that your children have the best of advantages on that day,—do you believe that you can thus counteract, on one day, the combined influence of the world, the flesh and the devil, in six days? If so, you will be more successful than He anticipated who commanded 'thou shalt teach them diligently unto thy children, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.'

We have changed the hour for daily morning and evening prayer from sunrise and sunset to 8 1-2 o'clock A. M. and 4 1-2 P. M., to conform to the sessions of the school, so that the school assemble in Church for morning prayer, after which they pass directly to the School Room; and, in the afternoon session, they pass from the school room at 4 1-2 o'clock for evening prayer, and thus begin and end the sessions in the regular appointment of the Church.

You will not suppose that I use the money which you entrust to me as your almoner in defraying the expenses of the School. Thus far, I have paid its expenses myself, and shall continue so to do, unless some persons give me something wherewith to defray them. May the Lord Jesus speak to some of you now as powerfully as He did of old to St. Peter,—'feed my lambs!'

Our Sunday School remains about the same as at last report. Not in a more prosperous condition. The efforts of the instructors, however, have been equally devoted and untiring.

It may be gratifying to some of you to know how much assistance can be furnished for a given amount. I therefore will state several instances of relief which were defrayed by the sum named. A lady discovered, sitting on the steps of a house, a mother with four young children. On inquiry, it appeared that her husband, ten days before had been sent to the House of Correction for drunkenness; and that, after suffering various hardships, she and her children had been turned that day into the street, unable to pay more rent; her *odds and ends* of furniture being taken to pay some back rent. The lady procured for her a room, and some necessary articles and provisions. Here she was immediately prematurely confined; the child not living to add to, or participate in, the sufferings of the family. Ten days after, the lady feeling that the expense and trouble were too great for her, applied to me for advice, and I received them into St. Stephen's House, where their expenses, for three weeks, were $15. * * * A stranger Woman, with an infant in her arms, apparently a month old, went into a cellar in Broad Street, and requested the family to take care of her baby for half an hour. She went out, and never returned. 'Can a woman forget her sucking child: Yes, she may.' The man, like a good Christian, got his priest to baptize the little offcast, (which rite was not invalided, I suppose, for being performed with *holy*-water,) and took care of it as long as he could. He then applied to me for help. I took this little *involuntary Romanist* into St. Stephen's House, and kept him several weeks, until his death. The last part of the time I boarded him out; his five weeks' expenses were $4. * * * I also paid $7, to make as comfortable as could be the death bed of a girl of fifteen years. Her long and painful illness she bore with a sweetness, patience and resignation, which would have been an adornment to a Christian of age and experience.* * * I was requested to visit a young man who was recently from Ireland, and sick with the ship fever. He was very weak, much troubled, and having expended his little money, and the people, being frightened on account of contagion, insisted that he should be sent to the Alms House. As he was a member of our Church, I could not send him there,* and as he was one of God's creatures, I could not leave him uncared for. I therefore took this remnant of a stout and interesting young brother to St. Stephen's House, till his recovery. His expenses, for six weeks, were $6.* * I also appropriated $9 to defray the sickness expenses of the family of a poor blind widow, a woman of great humility, piety, and remarkable faith. She has three dependent children, one of which is a cripple for life.

The foregoing instances will show how much good can be done for $15, $9, $7, or $4. Whenever you trifle away such a sum, or spend it on yourself in a mere indulgence, I beseech you send me a similar amount; and if you will, I shall not feel that my hands are tied, nor close my next year's account with a balance of a thousand dollars unprovided for.

In January last, a house was opened for the relief of immediate want and suffering, which was called

ST. STEPHEN'S HOUSE.* * * *On the twentieth of January, we commenced the establishment. In pursuance of my pledge to live there myself, and see to and take care of it, I have done so; with your aid I have procured 'furniture, fuel, and food;' and I hope now to show you 'how much good may be done by a little means.'

St. Stephen's House is for the reception of homeless, shelterless people, until situations can be provided for them, or other means obtained for their support.

The house is conducted on the principles of a well-regulated, simple, comfortable family. No restraints or formal observances are required, except such as circumstances demand.

* * *

Since opening the house, we have received, as members of St Stephen's household, one hundred and fifty-eight beneficiaries,—men, women, and children. The number of beneficiaries has varied from ten to eighteen at a time. In all, they have received six hundred and seventy-eight weeks' board. Besides which, we have given three hundred and eight meals, and two hundred and eleven loaves, and the value of one hundred and twenty-two dollars, calculated at wholesale prices, in Flour, Tea, Sugar, Rice, Fish, &c.; and one hundred new or good second hand garments, having assisted 954 persons.

The mode of conducting the accounts and the expenses of the House, is as follows;—All donations to the House, (these have exceeded the expenses) have been debited in the list of donations, as on page 2. All the expenses of the House, (except such as I forgot) have been charged to the House—rent, fuel, provisions, labor, &c. The House is credited by the board of my family, and by the provisions, &c., given, the balance has been divided by the number of weeks' board given, which amounted to about seven shillings per week. This, you will admit, is economical charity, and you will I trust, admit also, that I have redeemed my pledge, 'to show how much good could be done by a little means.' The board and provisions thus furnished have been credited in the charity account, page 1, to balance the donations charged to account of donations.

We have also furnished employment to poor women, by giving out seventy-six garments to be made up for the poor, and more than double that amount in other work; for all which we have paid a reasonable price; the materials having been chiefly given to us by the Episcopal City Mission Sewing Circle.

Independent of my services, I have paid the House for my board more than I previously paid at my boarding-house; and the board of my family pays more than one-third of the whole expenses of the House.

I have thus endeavored to show you 'how much good can be done by a little means.' But the most important part of the good, I cannot tell; it is unwritten history, unless written, as I sometimes think things are, in immortal letters,—stored in the great library of eternity,—to be read in 'the many mansions,' 'through everlasting life.'

* * *

Their usual poor and scanty provisions have not been made poorer by comfortless rooms, unrestful beds, stifling air, squalid sights, and vulgar and often sinful associations. We have endeavored, though poor, to enjoy some luxuries; some which wealth does not always furnish,—a clean house, a quiet, cheerful household, healthful food and enough of it, comfortable rooms, warm beds, and an attendance of the whole at morning and evening prayers, and on all other religious appointments. The good effect of the last named advantages, I have never seen more quietly, more fully, or more happily realized.

Indeed, could you have seen the emaciated face put on its human expression; the sad looks give way to cheerful ones; the broken-down, discouraged abjectness of God's children, our brothers, changed into the expression which says, I am a man—a child of God; I can do; and I can be and am happy;—I think, on laying down my Report to you, you would turn to your dear wife, and beautiful children with thankfulness to God, and say, *I have made one good investment this year, though a* SMALL ONE.

'ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and CHARITY; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.'

With great respect and devotedness, your servant to the poor, for Christ's sake.

E. M. P. WELLS.

St. Stephen's House,
Eve of Advent, 1847.

*In addition to the above, a member of St. Paul's Church has, from his own love of deeds of mercy, made from six to ten visits per week where I have requested, and given, from his own purse, some $100 on those visits.

* I have never asked help from the city for any members of our Church, for support, sickness, or burials.

CLERICAL SUPPORT.—It will be remembered that at the last Convention in Maryland, the subject of clerical salaries was brought up, and some late and unsuccessful attempts to legislate upon it were made. Since then it has been somewhat discussed in our columns, editorially and by correspondents. We are distinctly aware, that both by ourselves and by our correspondents the subject has been treated too abstractly. An array of facts would do much more good, than even the ablest abstract discussions.

It is certain, though perhaps not very generally known, that very many of the clergy in Maryland are compelled to eke out a subsistence upon the merest pittances. There are faithful and hard working men of God in this diocese, who occupy stations where their labors are not appreciated, their instructions not followed, and their means of support actually less than those of an *industrious day laborer.* They remain in these stations sometimes entirely alone, and often suffer extremely from the fevers of sickly places. They receive promises of salaries ranging in most cases from less than $100 per annum, upwards to about $500 per annum. These miserable amounts are seldom punctually paid, and often large portions remain for ever unpaid. They have no means, and probably no disposition to make known their sufferings. They endure from year to year in hope of better things, or settle down into that state of "carking care," in which thoughts of debts and privations mingle bitterly with a sense of the inefficiency of their labors, and of the deep indifference of their people to them, and to the Church.

This state of things should be remedied, and we hope that some of our zealous brethren of the laity will take the trouble to gather statistics in order to present to our next Convention, an actual picture of the condition of the clergy. It is a proper object for the attention of the laity, and they have zeal enough to attempt it, and wisdom enough to devise some judicious remedy. We do not see what objection the clergy can have to making known *in confidence* their actual condition to any layman, or much better to the committee of laymen,* who would doubtless consent to receive these facts, and offer to publish them in the Convention without names; he or they vouching for their accuracy. We cannot believe that with the truth arrayed statistically before them, the Convention will rest until they have devised some measures of relief. We should think that every clergyman would be bound to furnish this information upon the principle that as the stations they hold are not private, they must consider their successors as well as themselves; and although they would rather continue to endure than present their case even to a few laymen who would keep their names concealed, yet they are bound at every sacrifice of personal feeling to use every lawful means to increase the efficiency of their parishes.

The facts might be arranged under some such heads as these:

1. Salary promised.
2. Amount actually paid each year.
3. Times of payment, promised and actual.
4. Cost of house rent.
5. Average price of staple articles of food and clothing (or, instead of these last, prices of board.)
6. Value of gifts from parishioners.
7. Sum total of actual receipts from the parish opposed to the sum total of expenditures.
8. Amounts, if any, received from the Missionary Society, or other institutions in the Church.
9. Amount, if any, obtained from teaching or other occupations, with a statement of the time they consume.
10. General statements, including sickness, embarrassments, illustrative anecdotes, the worldly means of the parishioners, &c. &c.

Under these or similar heads we think an array of facts might be collected which would induce the Convention to turn all its powers to the remedy of this half hidden but gnawing evil.—*Church Times.*

* Extract from the Journal of the last Maryland Convention.

On motion, *Resolved*, That a committee of three laymen be appointed to take into consideration the best method of collecting the salaries of clergymen. The chair appointed

Dr. Hanson Penn,
Dr. John H. Bayne, } Prince George Co.
Allan B. Davis, Montgomery Co.

A PRESENT.—A beautiful tea service of silver is to be presented to Bishop Burgess, by the ladies of Christ Church, Hartford. The set consists of five pieces: a coffee pot, tea and water pots, sugar bowl, and cream pitcher,—the value of which is about four hundred dollars.—*Calendar.*

Clerical Changes.

The Rev. Richardson Graham, late Missionary to China, has accepted a call to St. Paul's Church, West Whiteland, and St. Peter's Church, Great Valley, Pa.

The Rev. Anthony Ten Broeck having taken charge of St. John's Institute, requests his letters and papers to be addressed to him at Georgetown, D. C.

The Rev. Joel Clap, D.D., having resigned his charge as Rector of St James's Church, Woodstock, Vt, and accepted the unanimous call as Rector to Immanuel Church, Bellows Falls, Vt., requests all letters and papers for him to be directed to the latter place.

Notices.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Monday evening next, 13th inst., at half-past 7 o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.

New York, December 11th, 1847.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Depository, No. 20 John street, on Tuesday afternoon, the 14th inst., at 5 o'clock.

WILLIAM H. BELL, Secretary.

New York, December 11, 1847.

ST. GEORGE THE MARTYR,

No. 175 Wooster street, between Houston and Bleecker.

The Services of this Church are intended to be available to persons who have no stated place of worship, and who desire the ministrations of God's Holy Word and Sacraments; especially to British Emigrants, who not being aware that the American Church is the same in Liturgy, Doctrine, Rites and Worship, with the United Church of England and Ireland, from whose bosom they have come, are sometimes led off from the care of the Church into strange pastures, and sometimes, even, into the haunts of infidelity and vice.

Divine Service every Lord's Day, at half-past Ten in the morning, and at half-past Seven o'clock in the evening. Catechetical Instruction to the children at half-past two o'clock. The Holy Communion is administered on the First Sunday in the month, and on all Festival Sundays throughout the year.

The Seats are entirely *Free*, and such Families as reside within the immediate vicinity are most earnestly and affectionately invited to attend this Church.

MOSES MARCUS, Rector, Missionary
to British Emigrants, and Chaplain of the
New York "St. George's Society."
Residence, No. 15 West 24th street.

☞ On Sunday evening next the sermon will be preached by the Rev. Samuel Seabury, D.D., Rector of the Church of the Annunciation.

New York, December 11, 1847.

CHURCH OF THE GOOD SHEPHERD.

The ladies of this congregation will hold a FAIR for the benefit of the Church, at the Saloon, No. 37 Market street—commencing on Christmas Eve, and to be continued between the Holidays.

Any contributions of articles or funds will be thankfully acknowledged, and may be sent to the residence of the Rector, Rev. Ralph Hoyt, No. 117 Madison street. Meetings for preparation are held every Tuesday evening at the Church, corner of Market and Monroe streets, and friends are invited to attend.

New York, December 11, 1847.

☞ Church of the Holy Trinity, Brooklyn Heights, will be open for (a third) service every Sunday evening, until further notice.

Service commencing at 7 o'clock.

December 4—5t§

Protestant Episcopal Tract Society.—The regular meeting of the Board of Trustees will be held on Tuesday afternoon, the 14th inst., at half-past 5 o'clock, at the Depository, No 20 John street.

D. HUBBELL HOYT, Sec'y.

December 11, 1847.

☞ St. Thomas's Church will be open for Divine Service on Sunday evening, at half past 7 o'clock. The seats on these occasions are considered free.

New York, December 11, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 30th ult., the Treasurer has received the following contributions:

Left with the Treasurer, 1; St Stephen's ch, New York 40; St Thomas' ch, 182 70—additional 29; St George's, Flusing N Y, 68; St Matthew's Sunbring Pa, 3; St Paul's Troy N Y, 205; St John's, do, 24; do, for the West, 3; for Illinois, 1; Trinity ch, Rensselaerville, 5; Trinity ch, Bristol, Ct, 8; St Peter's, Munroe, Ct, 9 45; St Mark's, Grand Rapids, 3; St John's, Brooklyn, N Y, 30 50; ch of the Epiphany, Washington, D C, 19 13; St James' Goshen, N Y, 28 20; Trinity ch, Morristown, N J, 17; Philadelphia Gloria Dei, 20; Christ ch, Gardiner, Me, 52 18; Trinity ch, Fishkill, N Y, 12; St John's, Bellefont, Pa, 7; St. Peter's, Berkiley, N J, 3 84; St John's, Clews Landing 2 16; through J Loney Esq, R A in Md, St John's, Hartford, 5 90; St Luke's, Baltimore, 17 45; a lady of St James' Baltimore Co, 10; St John's, do, 10; Christ ch, Hartford Co, 20; Trinity parish, Charles Co, 5 60—68 95; St Paul's, Norwalk Ct, 23 34; Grace ch, N Y, 3—contribution in 1847, 160; St John's, Bridgeport, Ct, 92; Worcester parish, Md, 10; St John's, Huntingdon, 3; St John's, Haynstown, 25; through E Wilcox, R A in Penn—ch of the Advent, Philadelphia, 35 53; Sunday School, 14 47; St James, Kingsessing 19 65; St James, Perkiomen, 12 50; Miss Box S S, 3 50; ch of St James the Less, Phil, 29 28; St John's Concord, Pa, of which 1 62 is from the Miss Box of the children of A W Sharpless Esq, 12 50; St John's ch, Northern Liberties 16 02; St James, Schuylkill Harbor, 13—155 65; a few members of Christ ch, Phil, 59; ch of the Epiphany, N Y, 40 25; ch of the Holy Trinity, Brooklyn, 120 60; Fort Gibson, Ark, 8; from the Offertory in the Chapel of the College of St James, Md, 50; special offerings of the same on Advent Sunday, 32; Zion ch, Sandy Hill, N Y, 7; Christ ch, Queen Caroline parish, Md, 7; from two friends for Dom. Miss. 10 25; Grace ch, Newark N J, 15 30; Great Choptank parish, Cambridge, Md, 25; for Ill 10; St John's, Waterbury, Ct, 45 60; St Mark's, Orange, N J, 22; St Paul's, Paterson, N J, 13 71; St John's, Clifton, L I, 20. Total, $1758 84.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, Dec. 7th, 1847.

Foreign Missions.—Since his report of Nov. 30th, the Treasurer acknowledges the receipt of the following amounts:—

Through Edmund Wilcox, Esq, Philadelphia, from St Luke's ch, Philad, for Africa, 100; do for Greece, 50; do Constantinople, 5; do for general purposes, 174 82—329. 82. Female Missionary Society, St John's Parish, Hagarstown, Md, for Bread Fund, Greece, 18; several Ladies of Belmont School, Leesburg, Va, for education of Margaret Mercer under Rev Mr Payne, Africa, 20; do for education of a boy named John Johns, Africa, 13; from Miss Mercer's school, Landon Co, Va, for the same, 7; Members of Christ ch, Baltimore, for China, 10; do for Africa, 10. Total, $402 82.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, December 7, 1847.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From A B Neilson, 2; A B McDonald, 2; John Alstyne, 2; Robert Strong, 2; Edward Whitehouse, 2; John D Wolfe, 2; F S Winston, 2; David Austin, 5; Mrs H C DeRham, 2; Haynes Lord, 2; H Martyn Congdon, 2; C N S Rowland, 2; Robert Hyslop, 2; John Caswell, 2; Wm Kemble, 2; Nelson Jarvis, 2; Wm Johnson, 2; George H Bell, 2; Lewis Phillips, 2; E F Sanderson, 2; S C Williams, 2; Mrs James Punnett, 3; Richard N Wenman, 2; Mrs Pickersgill, 2; Samuel T Skidmore, 3; Frederick De Peyster, 2; Wm H Hobbart, M D, 2; G G Van Wagenen, 2; Augustus H Ward, 2; Moses Wanyer, 2; Miss Robert, 2; Mrs S A Remsen, 3; C V S Kane, 3; Wm Barnes, Sen, 2; Christopher Wolfe, 5; James F DePeyster, 2; Gordon W Burnham, 2; F A Benjamin, 2—annual subscribers—$86; O A Perkins, donation, 1.

Donations and subscriptions thankfully received by

THOMAS C BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, December 8, 1847.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From A B Nelson, 2; John D Wolp, 1; Charles Congdon, 1; John Caswell, 2; Lewis Phillips, 2; Samuel T Skidmore, 2; Frederic DePeyster, 1; G G Van Wagener, 1; Mrs S A Runsen, 2; Samuel W. Moore, M D, 1; A B McDonald, 2; Mrs H C DeRhan, 2; C N S Rowland, 1; William Johnson, 1; Thos C Wells, 1; Mrs Punnett, 1; Wm H Hobart, M D, 1; Richard Sill, 1; Wm S Popham, 1;—annual subscribers—$26.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street

New York, December 7, 1847.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "The Fund for Aged and Infirm Clergymen," since his acknowledgement of 30th ult., the following contributions, viz:

From St. George's ch, Newburg, Rev Dr Brown, 20,13; St. Paul's ch, Sing Sing, Rev Charles Tomes, 25; St Thomas' ch, N York, Rev Dr Whitehouse, 42 6; Zion ch, Sandy Hill, Rev S B Bostwick, 5; Emanuel ch, Brooklyn, Rev F Vinton, 46 96; Church of St. John the Evangelist, Huntington, Rev C Donald McLeod, (in addition to contribution 20th ultimo) 2; Grace ch, Jamaica, Rev Dr ohnson, 18 31. Total amount, $159 46.

C N S ROWLAND, Treasurer
of the Convention P E Church, N Y
55 Water Street.

December 7th, 1847.

THE POOR.

The undersigned gratefully acknowledges the receipt of the following donation from the Rev. T. G. Bedell, $5, for needy Jews.

Further donations are respectfully and earnestly solicited, and may be left with Messrs. Stanford and Swords, 139 Broadway, or with

THOMAS COOK, 276 Houston street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor:

By Messrs Stanford & Swords, from T. K., $5.

LOT JONES, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs. Stanford & Swords, 139 Broadway; or at 77 2d Avenue.

New York, December 8, 1847.

St. Simon's Free German Church.—The undersigned gratefully acknowledges the receipt of the following donations towards the support of the above church:

By the Rev Thos Cook, from J F Scheafe, Esq. $10; by collection in St Thomas' ch, after sermon, by Rev Dr Stone, $57 25.

Further donations are respectfully solicited, and may be left with Rev T Cook, 276 Houston street; Messrs. Stanford & Swords, 139 Broadway; or with the Treasurer,

JOHN A. VAN BLARCOM,
27 Walker street.

Dec. 8, 1847.

Died,

In this city, of Consumption, Second Sunday in Advent, ELIZA ANN, wife of WILLIAM H. BELL, in the 25th year of her age.

To Correspondents.

"M. N.'s" vindication of the Scottish Church, in our next.

SOCIETY LIBRARY LECTURE ROOM,
348 Broadway,
MR. LYNNE'S
Musical Illustrations of Shakspeare, with remarks and readings.
Thursday, December 16th—MACBETH.
Tickets One Dollar.
Doors open at 7—to commence at 8 o'clock.
December 11.—2t§

CHRISTMAS HOLYDAYS IN ROME.
This day Published a 2nd Edition of
THE Christmas Holydays in Rome, by the Rev. Wm. Ingraham Kip, D.D., author of "The Double Witness of the Church," &c. 1 vol. 12mo.—price $1.

This work has been republished in London by Longman & Co. Edited by the Rev. W. Sewell, D.D., Fellow of Exeter College, Oxford, and Professor of Moral Philosophy in the University. We copy a few notices of it from the English press.

"We have been deeply interested by the perusal of this volume, the contents of which are more comprehensive than the title. The views it presents of the living Rome are graphic, clear and sound. The style is light, lively and appropriate. The descriptions are short and striking, and we know not where so much information respecting the Ceremonies, Holydays, Resources and Priest Life of the Church of Rome, can be found in so brief a compass, and in a shape so amusing and attractive."—*London Atlas.*

"This entertaining and gracefully-written volume records the impressions derived by an American clergyman of the Episcopal Church from a visit to Rome, and observation of the Christmas ceremonies and festivities of the metropolis of Catholicism. It is refreshing in these days to meet with a book devoid of flippancy and affectation, and free from morbid sentiment, religious or political. The author has taste and judgement, which fit him for the appreciation of classical antiquity."—*London Morning Chronicle.*

"One sentence from the Preface will place this volume in its exact position for High Church and Evangelical. 'The Church of Rome is indeed deformed by many fearful errors, but she has also retained much that is Catholic.' Our theological readers now know precisely 'who Mr. Kip is.' To others we may mention that Mr. Kip is an eminent American clergyman who has recorded his impressions of Rome in eloquent language, and who has studied Church History with commendable industry, and a disposition to do injustice even to those who erred in such bewildering times as those which are flippantly called the Dark Ages. We have been pleased with this book; and indeed, Mr. Sewell's name (not lent at random, or for hire,) as editor, is sufficient guarantee for the pages he recommends."—*Court Journal.*

"This book is the work of an American clergyman who passed his Christmas Holydays in Rome; and it appears in England under the auspices of the Rev. W. Sewell. The present book is a creditable specimen of his judgment; being various, cheerful, and exhibiting sufficient reading to appreciate and profit by the antiquities of the Eternal City; while Mr. Kip has sufficient liberality to separate what is good in Romanism from what is bad."—*London Spectator.*

NEW ILLUMINATED WORKS,
FOR PRESENTS.
JUST PUBLISHED BY D. APPLETON & CO., 200 Broadway—Words of Wisdom and Truth—a superbly illuminated volume. Small 4to. Price $1 50.

The Creed, the Lord's Prayer, and the Ten Commandments—with a beautifully Illuminated border to each page. Small 4to. Price $1 50.

THE PARABLES OF OUR LORD—Richly illuminated with appropriate borders, printed in colors, and in black and gold; square 8vo. in a massive carved binding, in the style of the 16th century. Price $3 50.

"This is certainly one of the most superb specimens of typography and binding which have emanated from the teeming establishment of the Messrs. Appleton. It is a perfect imitation, in all respects, of Illuminated manuscript, which all have heard of, but few indeed have had an opportunity of seeing, as curiosities of this kind are only to be found in the most comprehensive libraries, and these are looked upon as the gems of the collection.—The art of illuminating is one of great antiquity, and flourished long before printing had rendered books of comparatively easy acquisition. It appears from Horace Walpole's Anecdotes of printing in England, that as long ago as 1062, Ewenius or Ewein was certainly an illuminator of MSS. in that country.

"The gorgeous little volume before us is executed with such skill that it is extremely difficult to realize that it is not wholly written with the pen, while the marginal and other illuminations are elaborate imitations of those which rendered the works they were anciently bestowed upon presents fit for royalty, and which royalty alone was in fact able to procure.

"Not the least surprising matter touching this work is its wonderful cheapness. How it can be published with all its splendid embellishments, for the price of three dollars and fifty cents, is more than we can fathom. The binding alone would appear to be worth the money. All who desire to enrich their libraries with a magnificent evidence of the progress of art in this country, should avail themselves of the opportunity now offered them, and place in a niche appropriated to itself a copy of the 'Scripture Parables.'"—[*Richmond Times.*

D. A. & Co. have also for sale a few copies of "A Book of Christmas Carols," printed in the illuminated style, with 24 beautiful borders in colors and gold, of the period of the 16th century. One volume, 4to. Price $4.
December 11—1t

ELEGANTLY ILLUSTRATED AND ILLUMINATED WORKS,
Published by D. Appleton & Co., 200 Broadway.
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Now first collected, illustrated with fine steel engravings, designed expressly for the work, by Leutze, Huntington, Elliot, Durand, and Edmonds, 1 vol. 8vo. bound in morocco and cloth gilt.

⁂ No book ever issued from the American press can be compared to this for beauty of execution. It is truly an elegant Book for a Christmas Present.

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⁂ This is the first complete American edition of this Standard Poet, published in a handsome and enduring form.

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"The beauties of Mr Southey's Poetry are such, that the edition can hardly fail of finding a place in the library of every person fond of elegant literature."—*Eclectic Review.*

SPLENDID ILLUMINATED GIFT BOOKS.
THE PARABLES OF OUR LORD, richly illuminated with appropriate borders, printed in colors, and in black and gold; square 8vo., in a massive carved binding, in the style of the 16th century. Price $3 50.

"The gorgeous little volume before us is executed with such skill that it is extremely difficult to realize that it is not wholly written with the pen, and the binding at once transports us back to the middle ages"—*Richmond Times.*

WORDS OF WISDOM AND TRUTH, elegantly printed in gold and colors, one vol. small 4to. Price $1 50.

THE CREED, THE LORD'S PRAYER, AND THE TEN COMMANDMENTS, with beautiful illuminated borders. One vol. small 4to. Dec. 11.

BISHOP OF NEW YORK AND HIS BRETHREN.
JUST Published, Bishop Onderdonk's Letter to the House of Bishops, and Memorial to the General Convention, with the report thereon of a Committee of said House, and remarks on the Report By a Christian. For sale at this office, and at No. 10 John street. Price 6 1-4 cts. single—$4 per hundred. Dec. 11—1t

PROPER LESSONS.
JUST received, a new and beautiful edition of the Lessons of Holy Scripture to be read at Morning and Evening Prayer on the Sundays and other Holy Days throughout the year. This edition is remarkable for its distinctness and typographical beauty, the type being large, and the paper of the finest quality. It is bound in the handsomest style, and in all varieties.
HENRY M. ONDERDONK, 10 John street.
December 11.

U. S. SCHOOL AGENCY.
Clinton Hall, No 5 Beekman street, New York.
ESTABLISHED for the accommodation of Schools, Academies, Colleges, &c. First class Teachers in every department furnished on reasonable terms. Letters of application from teachers and employers will be answered by a circular, giving references and full particulars. Books, Maps, Stationary, &c., furnished to order on the lowest terms.
The Teachers Advocate $1 in advance.
Letters must be post paid. E. H. WILCOX,
December 11. Proprietor.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER.
THIS WORK is to be issued quarterly—the first number on the first of April next. Each number will consist of no less than 150 pages, and in neatness of mechanical execution will be equal to most of the quarterly publications of the age. The work will contain original articles literary and religious, from able writers; also critical notices of new books; and a carefully compiled Register of important Ecclesiastical and University intelligence. No pains will be spared to make the department of intelligence accurate and complete, and such as shall merit the present acknowledged want of the Church. Terms $3 per annum, on the delivery of the 2d number. Applications for the work and other communications, to be addressed to the Editors of the "Church Review," New Haven, Ct.
Subscriptions received by the New York Agents,
STANFORD & SWORDS.
December 11.

From the Christian Remembrancer.

THE GOOD NATURED BEAR.

There is, indeed, so much talent and humor in this story, that we have real pleasure in proclaiming its English origin, in spite of the scene being laid in Germany,—a circumstance which could not be avoided, both because it *is* conceivable that a bear should be born in or near Germany, which it is not, we are thankful to say, in England, and also (and this is the great point of necessity) because it is certain and inevitable that if a bear could ever talk at all, he would do so in the German language.

Instead of dwelling long on the merits of the story, our reader shall himself be the judge, and, to enable him to do so, we purpose making our extracts somewhat longer than the size of the book might otherwise warrant.

The scene lies in the country-house of a certain Dr. Littlepump; where, one Christmas evening, his children are entertaining a party of young companions. Besides these little folks, there were the learned Doctor and his lady; Grechen the charming nursery-governess; a certain uncle Abraham with a dry silent manner and twinkling eyes, who walks off very early to bed; and the three servants of the house. The festivities of the evening had been carried on for some time with infinite glee, when they were broken in upon in the following manner:—

It was about eight o'clock in the evening, and the snow lying deep upon the ground, when a stout gentleman, in a very rough coat and fur boots, got down from the outside of the Dresden diligence, which had stopped just in front of Dr. Littlepump's door. The large street lamp, that hung in the middle of the street by a chain fixed to the upper part of the Doctor's house and the upper part of the house opposite, was a very fine lamp with large reflectors inside, and an ornamental top of Prussian blue and gold. All the children were crowding round the windows in a trice, to look at the diligence and the gentleman who had got down.

Besides his very rough coat and fur boots, the children now perceived that the stout gentleman had also a short cloak, and a pair of large fur gloves, and that he wore a white hunting-hat, with the usual round crown and broad brim, but with an uncommonly handsome green cord and tassel. The hat was pulled down almost over his eyes, so that his face could not be seen; and he had an immense orange-colored woollen comforter round his throat, which the yellow gleam of the lamp shone upon.

The diligence now drove on, and left the stout gentleman standing in the middle of the street. It was a clear winter's night, but he had, no doubt, found it very cold travelling outside, notwithstanding his rough coat, his fur boots and gloves, his short cloak, and his orange comforter.

The stout gentleman first shook the snow from his cloak, on the shoulder of which much snow had collected, and he made it fly about on all sides, as he shook himself. After this, he began to stamp with his feet to warm them, and it looked like a clumsy dance in a little circle, which made all the children laugh. The next thing he did was to give himself a good rubbing on the breast, and he did it in so awkard a way, that it had the appearance of a great clumsy creature giving itself a scratch; and though the children thought, of course, that this clumsiness was only in consequence of the very thick sleeves of the rough coat, which would not allow the gentleman's arms and hands to move with ease and grace, still it looked so funny that the children laughed louder than before. They were almost afraid he would hear it through the windows. The next thing the stout gentleman did was to draw forth an immense pocket handkerchief of bright grass green, with a broad crimson border, and with this he began to dust his nose, to knock off the sleet and frost-work, and also to rub and warm his nose, which seemed to be very large and long, and to require great attention.

When the children saw the gentleman do this, they could contain themselves no longer, but all burst out into a loud shout of laughter. The stout gentleman instantly stopped, and began to look round him in all directions, to see where the laughing came from. The children all ceased laughing and became suddenly quiet. The stout gentleman turned round and round, looking up and down at every window of every house near him; till at last his eyes rested upon the three parlor windows of Dr. Littlepump's house, which were crowded with faces. No sooner had he done this, than he advanced towards the house with a long stride and an angry air.

In an instant all the children ran from the window, crying out—“Here he comes! here he comes!”

Presently a scraping was heard upon the steps of the door, and then a loud knock! The children all ran to their seats and sat quite silent, looking at each other. Dr. Littlepump walked twice across the room with a serious face, and then stood still, looking down upon the floor. Not a word was spoken. Gretchen covered her face with her handkerchief, and Lydia, Dorothea, and Wallis, (the three servants) huddled up almost behind the iron pipe of the stove, all pretended to be warming their hands. None of them liked to go to open the door. The room was so silent you might almost have heard a feather fall. Now came a louder knock! and then a ringing of the bell!

“I am sorry,” observed Mrs. Littlepump, “that the stout gentleman is so much offended.”

“I don't very well know what to say to him,” said Dr. Littlepump. Again came the ringing at the bell!

“Lydia,” said Dr. Littlepump, “you must open the door, I fancy.”

“Dorothea,” said Lydia, looking affectionately at the cook, “do just go to the door.”

“Wallis,” said Dorothea, looking affectionately at the gardner, “you know how many a nice baked potato I have given you, before and after dinner; do just open the door.”

Wallis took off his spectacles, and sat with his mouth open. Again came the ringing at the bell, and a knocking at the same time.

“Somebody,” exclaimed Dr. Littlepump, extending both hands, as if in the act of addressing a large assembly, “somebody must go!”

Upon this, Gretchen arose. “Oh! don't you go, Gretchen, dearest,” cried little Val.; “let Wallis go.” But Gretchen promised to run away as soon as she had opened the door, and with this assurance she was allowed to go; both Nancy and Valentine continuing to call after her,—“be sure you run back to us as fast as ever you can!”

The children sat listening with all their ears, sitting as still as mice who think they hear something. Presently they *did* hear something. It was the snap of the lock, the creaking of the door, and a scrambling noise! The scrambling noise was made by Gretchen, who came running back into the room quite out of breath, crying, “Oh, such a nose!—such a dirty face!—don't ask me any thing!”

There was no time for any questions—a slow, heavy footstep was heard in the hall—then in the passage—then the parlor door opened wide, and in walked the stout gentleman with the rough coat! He had, indeed, a prodigious nose, both long and broad, and as dark as the shadow of a hill. He advanced only a pace or two into the room, and then stood still, looking at Dr. Littlepump, who was the only other person who ventured to stand up.

“I believe I have the honor,” said the stout gentleman, making a low bow, but without taking off his hunting-hat or comforter—“I believe I have the honor of addressing no less a person than Dr. Littlepump, chief Counsellor to the Austrian Branch of the Tommy Mines of Seringapatam!”

Dr. Littlepump bowed. He held the office of Counsellor to a Board of mines in Vienna, where he made a speech now and then in the summer months. The strange gentleman's designation of his post was not quite correct, nor did the Doctor even know what a “Tommy mine” might be; however, he thought it best not to interrupt.

“If,” continued the stout gentleman, “if I had not known it was impossible that so learned a Counsellor could deliberately allow any body to be insulted from the windows of his country-house, I should have felt myself extremely indignant upon the present very serious occasion. It may have produced merriment to our young friends here, but it is a serious thing to me.”

“Sir,” said Dr. Littlepump, recovering his usual composure,—“it grieves me excessively that your feelings should have been hurt by the laughter of my children, and their little friends; but, sir, I can assure you no harm was meant by it—in fact, they did not intend to laugh—only it happened.”

The apology is received in good part, and after more civilities, by which the stout gentleman is evidently affected, Mrs. Littlepump says:—

“Pray, Sir, do take off your coat, and let me beg of you to let our gardner relieve you of your short cloak and fur boots. Lay your fur gloves, also, aside, and permit us to have the pleasure of seeing you take a seat among us round the stove.”

“Oh, ye green woods, dark nights, and rocky caves hidden with hanging weeds, why do I so well remember ye?” exclaimed the stout gentleman, again clasping his fur gloves together. “I will relieve my mind and tell you all. My rough coat—companion of my childhood, and which has grown with my growth—I cannot lay aside. It grows to my skin, Madam. My fur gloves are nature's gift. They were bought at no shop, Mrs. Littlepump. My fur boots are as much a part of me as my beard. I cannot shave my feet, most respected and excellent married lady. I am indeed a foreigner, as to society. I was born in no city, town, or village, nor in a bed; but in a cave full of dry leaves and soft twigs. I left my native place owing to a domestic calamity; I applied myself very hard to study, till at last, by various means, which I cannot now explain, I acquired the art of speaking the German language; but, the truth is, I am not a man—but a bear!”

As he uttered these words the stout gentleman took off his orange-colored comforter, his short coat, and his hat,—and sure enough a bear he was, and one of the largest ever was seen!

* * * * * * *

“I trust,” said Dr. Littlepump, after a minnte's reflection, “I trust that this discovery, this casting off all disguise, produces no change in the nature and habits you have acquired in civilized communities. It is impossible to think so. I feel sure that I am addressing a ‘gentleman’—that is to say, a most gentlemanly specimen of your species.”

“Banish all suspicion from your breast, Mr. Doctor,” said the bear; “neither you, nor any of those I see around, ever need apprehend a single rude hug from me, such as many of my ancestors were too apt to give. But when I give a hug, it is only in the manner of the best-bred people of the time.”

As the bear said this, he cast a tender look, sideways, at Dorothea; and the thought of receiving such a mark of regard from the bear, made her face turn white and red by turns, and then a little blue.

“Oh! we feel quite satisfied,” said Mrs. Littlepump, with her most courteous smile, “that your conduct will be of the very best kind. Pray take a seat near the fire. The children will all make room for you.”

She had scarcely uttered the last words, when the children all made room enough a trice, and more than enough, as they crowded back as far as they could, and left a large open circle opposite the stove. The bear laid one paw upon his grateful breast, and advanced towards the fire-place.

“Permit me,” said he, “to begin with warming my nose.” As the door of the stove was now closed, the bear bent his head down, and moved his nose backwards and forwards in a sort of semi-circle, seeming to enjoy it very much. “As my nose,” said he, “is very long, the tip of it must necessarily be the first part to get cold, because it is so far off my face, where the circulation of the blood is rendered sufficiently quick and warm by the comfortable thickness of my beard; my nose, I fear, may not seem a well-shaped one, but it is a capital smeller. I used to be able, when at the distance of several miles, to smell—ahem!” And here the bear checked himself suddenly. He was evidently going to say something of his life at home in the woods, that would not be thought very nice in Dr. Littlepump's parlor. But he just caught himself up in time. In doing this, however, his confusion at the moment had made him neglect to observe that a part of the stove was again red-hot; so that approaching too closely, he all at once burnt the tip of his nose!

The children would certainly have laughed, but as the bear started back, he immediately looked round the room; so every body was afraid to laugh. It was evident that the nose he had been boasting of so much could not smell fire.

Encouraged and softened by the kindness of his reception, the bear proposes to tell his history, and a very philosophical one it is. The following description of his infantine sensations goes near to lift up the impenetrable veil which hangs over our human babyhood:—

“My mother took me to a retired part of the forest, where few animals ever came, and telling me that I must now stand alone, extended both paws, and slowly lowered me toward the earth. The height, as I looked down, seemed terrible, and I felt my legs kick in the air with fear of I did not know what, till suddenly I felt four hard things and no motion. It was the fixed earth beneath my four infant legs.

“Now,” said my mother, “you are what is called standing alone!”

“But what she said I heard as a dream. With my back in the air, as though it rested on a wooden trussel,—with my nose poking out straight, snuffing the fresh breeze, and the many scents of the woods,—my ears pricking and shooting with all sorts of new sounds, to wonder at, to want to have, to love, or to tumble down at,—and my eyes staring before me full of light, and confused gold, and dancing things, I seemed to be in a condition over which I had no power to effect the least change, and in which I must remain fixed till some wonderful thing happened. But the firm voice of my mother came to my assistance, and I heard her tell me to look upon the earth beneath me, and see where I was. First I looked up among the boughs, then sideway at my shoulder, then I squinted at the tip of my nose—all by mistake and innocence; at last, I bent my nose in despair, and saw my fore-paws standing, and this of course was right. The first thing I saw distinctly, was a little blue flower with a bright jewel in the middle, which I afterwards found was a drop of dew. Sometimes I thought this little blue darling was so close that it almost touched my eyes; and certainly the odor of it was up in my head; sometimes I thought it was deep down, a long way off. When I bent my face towards it to give it a kiss, it seemed just where it was, though I had not done what I had thought to do.

“The next thing I saw upon the ground was a soft-looking little creature, that crawled along with a round ball upon the middle of its back, of a beautiful white color, with brown and red curling stripes. The creature moved very, very slowly, and appeared always to follow the opinion and advice of two long horns on its head, that went feeling about on all sides. Presently it slowly approached my right fore-paw, and I wondered how I should feel or smell, or hear it, as it went over my toes; but the instant one of the horns touched the hair of my paw, both horns shrunk into nothing, and presently came out again, and the creature slowly moved away in another direction. While I was wondering at this strange proceeding—for I never thought of hurting the creature, not knowing how to hurt anything, and what should have made the horns fancy otherwise,—while, then, I was wondering at this, my attention was suddenly drawn to a tuft of moss on my right, near a hollow trunk. Out of this green tuft, looked a pair of very bright, round, small eyes, which were staring up at me.

“If I had known how to walk, I should have stepped back a few steps when I saw those bright eyes, but I never ventured to lift a paw from the earth, since my mother had first set me down, nor did I know how to do so, or what were the proper thoughts and motions to begin with. So I stood looking at the eyes; and presently I saw that the head was yellow, and all the face and throat yellow, and that it had a large mouth. ‘What you have just seen,’ said my mother, ‘we call a snail; and what you now see is a frog.’ The names, however, did not at all help me to understand. Why the first should have turned from my paw so suddenly, and why this creature should stare up at me in such a manner I could not conceive. I expected, however, that it would soon come slowly crawling forth, and then I should see whether it would also avoid me in the same manner. I now observed that its body and breast were double somehow, and that its paws were very large for its size, but had no hair upon them, which I thought was probably occasioned by its slow crawling having rubbed it all off. I had scarcely made all these observations and reflections, when a beam of light breaking through the trees, the creature suddenly gave a great leap right under my nose, and I, thinking the world was at an end, instantly fell down on one side, and lay there waiting!

“The next day my mother gave me my first lesson in walking, as she considered I had stood alone very well, and should not have fallen but for the accident of the sunbeam and the frog. She took me to a nice smooth, sandy place in the forest, not far from home, and setting me down carefully, said, ‘Walk.’ But I remained just where I was! If a child with only *two* legs feels puzzled which leg it should move first, and how; or if it should move both, and how,—whether by a jump or a slide; judge of the multiplied puzzles of a young bear under such circumstances. Shall I, said I to myself,—or at least I felt as if I said so,—shall I move my right front paw first, or my left; or my right hind leg, or my left? Shall I first move the two front legs both at the same time, and then the two hind legs? or my two hind legs first, and then my two front legs? Should I move the right front leg, and the right hind leg at the same time, or the left front leg and the right hind leg? Shall I try to move all four at once, and how, and which way? Or shall I move three legs at once, in order to push myself on, while one leg remains for me to balance my body upon; and, if so, which three legs should move, and which one should be the leg to balance upon? Amidst all these confusing thoughts and feelings—common to all young bears, and many other quadrupeds, no doubt, but which the generations of mankind now hear of for the first time—I was afraid to move in any way whatever, and I believe I should have been standing there to this day, had not my mother, with a slow bowing and bending motion of the head and back bone, gracefully passed and repassed me several times, saying, ‘So child!—leave off thinking, and walk!’

“My mother was right: directly I left off thinking about it, I found myself walking. O, what a wonderful and clever young gentleman I felt myself! I went ploughing along with such a serious face upon the ground! I soon ran my head against one or two trees and a bit of rock, each of which I saw very well before I did so; only I thought they would get out of my way, or slip aside, or that my head would go softly through them; my mother therefore took me up and carried me, till we arrived within a short distance of our cave. In front of it there was a large space of high grass, through which a regular path had been worn by the feet of my father and mother, who always liked to keep in the path as it was an old habit. At the beginning of this path, my mother placed me upon the ground, and told me I must walk to the cave in the pathway all by myself. This was a great task for me; I thought I should never be able to keep in such a narrow line, and felt giddy as I looked first on one side, then on the other, expecting every instant to tumble over into the high grass and be drowned, or sink and roll away into another state of existence. However, I managed to get to the cave without any accident.”

But we must not attempt to follow the bear through his various adventures, singular as they are, nor describe the heroic obstinacy of his father and its fate—nor the other wonders of this veracious history—as we have already exceeded our limits, and can only further refer our reader to the book itself to satisfy any curiosity we may have raised.

NOVEMBER REPORT.—The Mutual Benefit Life Insurance Company, (No. 11 Wall street,) issued *one hundred and twenty-one* new policies during the month of November, viz:

To Merchants and Traders,	43	To Physcians,	11
“ Manufacturers,	13	“ Clerks,	8
“ Mechanics,	18	“ Clergymen,	2
“ Sea Captains,	2	“ Architect,	1
“ Seamen,	1	“ Farmers,	2
“ Lawyers,	3	“ Cashier of Bank,	1
“ Ladies,	3	“ Editors,	2
“ Agents,	4	“ Other Occupations,	7
	87		34

New Policies issued in November, 1847, 121.

ROBERT L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—at the office daily, from 2 to 3 o'clock.
December 11—tf

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December 4—6w

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August 28—eaw

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November 6—3m

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December 4—tf

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☞ Communications may be addressed to Mrs. Stewart at her present residence in Gold street, Brooklyn, L. I., between Willoughby and Fulton streets.

December 4.

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REV. SETH DAVIS, A. M.—*Principal.*

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The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.

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The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.

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She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.

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Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants.

It will be a family school, and the number of pupils limited.

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The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

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Boston.—Rev. Alexander Vinton, D. D., Rev. E. M. P. Wells, George Haywood, M. D., Hon. Marcus Morton, Hon. S. S. Wilde.

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Brookline, Mass.—E. Littell, Esq., Editor of “The Living Age.”

Westchester, Pa.—Hon. Judge Bell, Rev. J. R. Clemson, Wm. Darlington, M. D.

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October 9.

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October 16—10w

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Church, Parlor, and Church Finger and Barrel Organs constantly for sale. August 21.

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February 27—yly

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Individuals and committees are invited to call and see.

August 28—6m$

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